RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY — HOLY BIBLE — ZOROASTER — ZEND-AVESTA — SHASTER

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM. SPIRITUAL PHILOSOPHY

$3,00 PER YEAR IN ADVANCE.] *Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.* [SINGLE COPIES EIGHT CENTS.

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Literary Department.

For the Religio Philosophical Journal.

FROM A SPIRIT DAUGHTER TO HER MOTHER.

O! my mother, I am living,
Mourn not as for one that's dead,
Think not that thy child is given
Food for worms—the grave her bed.

For the body I inhabit
Now is beautiful and fair,
And from out a heart of gladness
Let me speak through lips of air.

Speak to thee, my dearest mother,
Of the life beyond the grave;
I would thee and every other
From such human anguish save.

Didst thou know the love and beauty
I have found in spirit life,
Then wouldst thy own love and duty
Still the heart and calm its strife.

When thou thinkest of thy daughter,
Think not of the silent tomb,
For she lives in the hereafter,
In a life of endless bloom.

And she comes as falls the snowflake
When your soul is sorely tried,
Whispering words of hope and comfort,
Though unseen is at your side.

J. L. SUTHERLAND.

Darien, Aug. 22nd, 1869.

MRS. NANCY BIRNEY.

Startling Spiritual Manifestations—The Orthodox are Dumb with Astonishment.

From the Ohio Democrat.

We hope that no intelligent reader will object to our manner of introducing to their consideration, the facts connected with this truly wonderful case. THE OHIO DEMOCRAT is an independent journal, devoted to the spread of Religious as well as Political Intelligence; fully recognizing the principles of Civil and Religious Liberty upon which our institutions are founded, and which alone they can be perpetuated.

"Woman weak, and woman mortal,
Through thy spirit's open portal,
I would read the Rosie record
Of mine earthly being o'er—
I would feel the fire returning,
Which within my soul was burning,
When my star was quenched in darkness
Set to rise on earth no more."

EDGAR A. POE.

We had often heard vague rumors of the case of MRS. NANCY BIRNEY, of near Tippecanoe, Harrison County, Ohio, who has been preaching under "spells," as it is called, for about twenty-four or twenty-five years; but the writer's curiosity for the marvelous, was never wrought up sufficiently to induce him to go and hear her preach until on Sunday last, August 8, 1869.

The time was, when MR. WILLIAM BIRNEY, (who, by the way, is a kind hearted gentlemanly farmer, surrounded by many broad acres, well cultivated, and in a beautiful, but secluded spot,) was literally besieged by the curious and credulous, who came to hear his wife preach; and on such occasions his fences and orchards suffered much damage from careless visitors and willful depredators; but Mr. B. bore it all uncomplainingly.

To hear a woman, boil fast as the story went, preaching "salvation to a lost and ruined world," and using strange language, and peculiar gesticulations, of which, when in her normal condition, she is entirely and wholly unconscious, were things, that at that day, were classed among the marvelous. And it was considered all the more strange, when it was remembered that St. Paul says: "Let the women keep silence in the Churches."

That this strange matter has rarely, if ever, found its way into the public prints, we attribute to the mawkish sensibility of many newspapers against publishing anything bordering on what they are pleased to term the "supernatural;" or anything that has a tendency to disturb and unsettle a question that society had been led to suppose were a *finality*; and thus has a *great truth* been allowed to slumber, as it were, for a quarter of a century, for want of some one bold and fearless enough to give it utterance—to proclaim it to the world.

Thus, the matter seems, of late years, to have lost its interest in the neighborhood; and now but a few kind neighbor women, more by sympathy than curiosity, attend her stated preachings. At times, only the family are present. On the occasion referred to, probably forty persons were there, composed equally of both sexes. But, it matters not whether only "two or three are gathered together," the immediate family and friends assemble, with proper solemnity, around the sacred family altar, and Mrs. Birney gives semi monthly religious discourse, under what influence, and for what purpose, God, in His own "inscrutible Providence," only knows.

We reached their quiet home about ½ o'clock in the morning, accompanied by two friends, were at once kindly introduced into the family circle, and learned from their own lips a history of this truly wonderful case. Mrs. Nancy Birney, the "medium," through whom this preaching is done, was born in the year 1807, within the territory which has since that time been organized into our neighboring county of Harrison. When a blooming girl of about 18 years of age, while assisting her father in the haying season, she was struck senseless by lightning, while, in the act of unloading hay. This sad affliction so completely shattered her nervous system as to make her an invalid for several years, and left her in that peculiarly sensitive, nervous condition, which it is believed, makes her an easy prey to the strange *influences* which have since affected her in such an unusual manner.

At twenty-three years of age, she was married to Mr. Birney, who has treated her with marked kindness and husbandly affection, doing all that a kind husband could do to make her content with her strange lot, if not completely comfortable and happy. This, notwithstanding her curious *peculiar* for sermonizing. Her disposition to preach, however, was gradually, not suddenly, induced; and it must have been 10 or 15 years after the lightning stroke, before these strange *influences* gained such complete possession and control over her body and mind.

When not under these spells, Mrs. B, who is 62 years old, goes about her ordinary household duties, and hospitably provides for the wants of her family, and those stranger's from afar off, who journey thither to see her and hear her discourse.

We have no disposition to give Mrs. B. un warranted notoriety. Our investigations, in this behalf, were made with a full knowledge, by the family, that we intended to write them up for publication.

They have a family of three children, aged 39, 28, and 26 respectively. They exhibit nothing unusual in their demeanor, and do not seem, in any wise, to be subjected to the peculiar influences which have so completely "overshadowed" the maternal head of the family.

When we entered, she was seated in an arm chair, in the bed-room, waiting passively for the "spirit to move her to speak, as we used to say of the Quakers; and yet, as she told us, striving against its wierd and unhoped for influence. To use her own language, she "wished that some one elsehad been selected for the onerous task; but she resigned her fate into the hands of "Him who doeth all things well." After a half hour's rational and social conversation, at the usual hour, the trance condition came upon her, she gradually and involuntarily became oblivious, and in that condition was lifted upon the bed by her husband, and immediately began her strange but earnest exhortation. Her eyes were closed, like a corpse, and she was quite unlike the woman with whom we had but a few moments before conversed. Sometimes, we are told, she selects a text, but on this occasion she commenced:—

It is noticable. There are things which are noticable, and ideas which we should remember in order to come up to the mark—to obtain the prize of our high calling. And we should follow the Captain of our salvation, who will lead us as lambs into pleasant places, so that we may inherit Eternal Life. What is worldly riches to thee?—What is that to thee? Follow thou me!

The preacher, continuing, hurled her fierce invective upon the glutton, the drunkard, the whoremonger, the idolater, the self righteous bigots; the know nothings, and those who cleave to earthly riches, particularly, came in for a full share of the speaker's pious objurgation. The speaker seemed impatient at the dullness of her auditory, who were unmoved and almost in different to her terrifying appeals. After portraying all the sin and iniquity of this wicked and perverse generation that "seeketh after a sign," she told them in flowery and fervid eloquence how the wicked "sinners in Israel, and all the nations that forget God." The speaker talked of breaking down "all sectarian barriers or divisions," but now this was to be accomplished she did not inform us. We should like to give her sermon in full but we time space; suffice it to say, it was fully up to the severest orthodox standard, and would have done credit to an old fogy of 50 years ago, or a hard shell Baptist of a later period.

After the trance is over, she falls back on the bed, perfectly exhausted, and sometimes several hours elapse ere she can again resume her household duties.

We have heard the celebrated Ray Rowland Hill, of England, and hung with delight upon the Beechers, the Cheevers, the Bellows, the Chapins and the Tyngs; Andrew Jackson Davis, Warren Chase, J. M. Peebles, Judd Pardee, Cora L. V. Daniels, Amanda Spence,—together with a host of trance and inspirational speakers including some of the brightest theological lights that this country has produced; but never did we listen to preaching, that made the deep impression upon us, that did poor Mrs Birney's unwilling and unpremeditated discourse. If Mrs. B. had lived in New England two hundred years ago, she would have been burnt as a witch. Her style is impressive, her gesticulation forcible, and sometimes even graceful. Some knowing ones shake their shallow pates and say that Mrs. Birney is perfectly conscious, and knows all about what she is saying and doing. Big drops of cold sweat stood on her pallid cheek, and her whole form writhed in apparently the most excruciating and dreadful agonies. Froth, or saliva, is sometimes discharged from her mouth during her restoration to herself. These sermons, or rather these "preachin spells," would probably continue longer, were it not for the physical disability of the medium, who seems to suffer imaginable tortures. "The *spirit*, indeed, is willing, but the flesh is weak." We would not have the reader suppose that the spirit of Mrs Birney does this *thinking* and speaking, by any means. She told us positively, and we verily believe her, that she had no idea of anything that was said by her when in a trance condition. Sometimes the speaker refers to a former discourse, and says: as I told you two weeks ago. But, for herself, individually she is as innocent of these doings as an unborn babe. We have been told, by those claiming to know her religious views, that she is a Presbyterian, but from a conversation with her, personally, we incline to the opinion that she holds to a more liberal faith. Her sermon, as we have indicated would make her a Presbyterian, or a Methodist; but, as she carefully and explicitly disclaims all credit to herself for these efforts, we will not hold her accountable for them. Who then, is responsible? This is the question that has demanded an answer, for a quarter of a century! and answers, who?

Physicians, Lawyers, Doctors of Divnity, "wise men from the East," Magnetizers, Mesmerizers and Biologists, have visited her from the North and the South, from far and near. Medicine in enormous quantities, administered by confidential family physicians, and innumerable quacks and pretenders, have all spent their forces, years, years ago, in vain efforts to furnish a "diagnosis" of the disease, and to prescribe a cure for it.

"Can'st thou not minister to a mind diseased?"—SHAKESPEAR.

Ah! No! Science, vaunted and beguiling as it is, with self conceit, has exhausted itself in vain and futile attempts to solve this mystery: and has long years ago abandoned poor Mrs. Birney to her *strange, unknown, and unseen guardian and protectors*, for the remainder of her natural life.

By permission of her husband, we attempted to interrupt her during her discourse, with a view of seeing what effect it would produce. Mr. B. informed us that it had often been tried before but without effect. The interruption was not noticed, and although we thought a slight effect seemed visible, yet the preaching and gesticulating continued with unabated vigor, and was lengthened, rather than shortened, by the attempted diversion which was repeated, but without effect.

HORATIO.—"Oh, day and night, but this is wond'rous strange!

* * * * * * *

HAMLET.—There are more things in Heaven and Earth Horatio,
Than are dreamt of in your philosophy."

SHAKESPEAR.

But, is there no "balm in Gilead?" Yes, we believe there is. Medicine, however, is powerless to meet her case; the assertion of the "faculty" to the contrary, notwithstanding. We believe that proper treatment by a skillful observance of the laws by, and through which mediums are developed, might do much towards relieving this woman, and ascertaining the character of the "control."

After a careful examination of this case, in the light of past experience, we do not hesitate to pronounce it as full and complete a case of "Spirit control" as we ever saw; and we have seen the best "trance mediums in the United States.

Mrs. Birney's "mediumship" differs from any we have ever seen, in this, that she is entranced involuntarily and against the full exercise of all her *will power*; and is powerless to prevent the *Spirit* from taking full possession of her organism, and using it to preach through at stated periods, and for this only. Most of the "mediums" induce the trance state by encouraging the conditions of body and mind necessary to its full development. Mrs. B informs us that she has until only resisted it.

But, says our Presbyterian friend: Mrs. Birney is not a Spiritualist. You need not go down there expecting to see any of your Spiritualism. She had been preaching for five or six years before your Spiritualism was thought of. Thank you, sir. Now will your Doctors of Divinity, or your Doctor of medicine, or any of your learned professors, please to tell us what it is, "*possesses*" Mrs. Birney and causes her exactly at the same hour, every other Sunday, through rain or shine, heat or cold, during all seasons and under all circumstances, to preach? If that is all a freak of poor Mrs. Birney's own mind, every one must admit that she has a great deal of "method in her madness."

We grant you, Mrs. Birney is "no Spiritualist." Although a lady of more than ordinary intelligence and refinement, she has no idea of what it is that *possesses*—her. But at none or all events that "*evil spirit*," (as some will call it) takes possession of her organism, most effectually and completely, and uses it the manner which we have indicated.

We will tell our Presbyterian friend why Mrs. B. is not a "Spiritualist." None has ever suggested to her, in all probability, until the writer did so the cause of her strange affliction. How could she be a Spiritualist? How could she be anything, when left in the hands of such teachers, such Doctors of Divinity, as are usually well paid and even pensioned upon the people to teach them spiritual truths? When in fact they conceal these truths, rather than present them to the understanding. Who ever heard of Mrs. Birney's case being discussed in a "Presbytery?"—Who ever heard of its being the subject of a Resolution in a "Conference?"—Who ever heard of a "Synod" taking cognizance of her case? Has any so-called Religious body ever recognized the *startling facts* connected with her strange preachings? Here she has been preaching the same doctrines that they have and enforcing "line upon line and precept upon precept" just as they have; and with ability equal to the average of them, as the writer of this well knows, and as every body who hears her must admit.

What then is the conclusion? Why it is plain; *They dare not meet and grapple with the main facts* we have presented. They have visited her time and again; they have heard her Religious lectures, and then, like the Priest and the Levite, they quietly "passed by on the other side;" and in place of spreading, have concealed, and actually suppressed the great truths of which she is a living embodiment.

If Mr. Birney were a "shrewd business Yankee" instead of a pious Pennsylvania farmer, he would turn many an "honest penny," and open a first class hotel to entertain the curious visitors who would then increase in numbers; but he only desires to live in peace and quietness,—patiently awaiting, with Christian fortitude and resignation, the hour of nature that shall release the perturbed spirit of Mrs. B. from its clay tenement, and thus break the "spell" of the "enchanter."

But, we have dwelt longer than we intended upon this prolific subject and we ask pardon of the reader. The *facts* are as we have stated them. They can not be gainsaid, and they *should* be made known. If the conclusions we have drawn be erroneous, let them be refuted; but let no one shrink from the investigation of a subject so fraught with important results to the whole family of mankind, through all coming time.

M.

New Philadelphia, O., Aug. 9, 1869.

P. S.—Since the foregoing was in type, we have information of a lady who has been married 30 years, who says that at her wedding the fact of Mrs. B's preaching "spells" was talked of. A resident of this city informs us that he attended Mrs. Birney's preaching over 30 years ago, in company with a friend, who, to our knowledge, has been dead over 25 years. We mention this, because our information was obtained from the family who may have erred as to the date of her commencing to preach. truth, alone, is what we aim at.

M.

SPIRIT PHOTOGRAPHS.

Spirit Photographs at Sturgis, Michigan—A Lady Faints away when she Sees the Spirit Picture.

MR. EDITOR:—

On the 12th of Aug, I sent the following note to Mr. Bostwick, enclosing the article below, given from the Chicago *Journal*. His reply is given, with a notice which appeared in the local paper. I give the whole matter, without comment, that the reader may judge for himself

J. ANTIS.

"Sturgis, Mich., is agitated just now with the greatest sensation of the season. It is a spirit photograph taken a few days ago at Bostwick's art gallery. His rooms are crowded every day to see the wonder of the hour. Mr. Bostwick is not a believer in spiritualism, but rather its enemy. He, however, confessed himself totally at a loss to account for the picture on any known law of photographic art or chemical science. The lady who sat for her photograph when this picture was produced, fainted away at its appearance. She is not a spiritualist, and it was entirely unexpected to her. The case is similar to the recent Mauler sensation in New York, but the character of the parties here, prevents any suspicion of trickery or fraud. The picture will be sent in a few days to New York for further investgation.—*Detroit Tribune.*

STURGIS, AUGUST 12th, 1869.

MR. BOSTWICK:—

Dear Sir:—In the daily press of this state you will find the full particulars as regards this very singular picture, better than I can describe it, I can only say here, that it is utterly above and beyond my comprehension.

Resp'y, B. BOSTWICK.

STURGIS, Aug. 17th, 1869.

THE SPIRIT PICTURES AT STURGIS.

The picture which creates so much excitement, is yet on exhibition at Bostwick's gallery, and is daily developing new, and more mysterious wonders.

The latest sensation is the sudden appearance on the plate, of another shadowy human form, as well defined and distinct, as its ghostly mate, the remarkable production of which, was duly chronicled in this paper at the time of the occurrence. Our readers should understand that this picture, is only a copy of a large picture of a young, and gallant officer who died in the war of the rebellion in 1863, killed on the field of battle; his last thoughts fixed on his home at Sturgis, where he now manifests his presence so very singularly; and the curiosity of hundreds to see this picture, is a proof of the inherent interest which all mankind naturally feel in the mysterious, and which they cannot help manifesting even in defiance of the rules, and theories of calculating science, and sneering philosophy. The old appear as anxious to see the pictures, as the young; the wise, as the ignorant and unsophisticated, all meet at the same shrine to see this picture, and all leave the gallery, knowing nothing whatever of the principles governing its production—whilst artists of known experience and ability, are more astonished that any of the visitors who call to examine this ghostly freak of the camera.

Color And Sound

That there is a similarity between the impressions produced by a painting and those produced by a musical composition, is a fact so long undoubted that an analogy between sound and color has for some time occupied the attention of both painters and musicians. Dr. Macdonald has now brought forward a clear and provable theory.

As a note depends on the number of vibrations of the string or other instrument causing it, so the color of the light ray depends on the number of its undulations. It has been found that the undulation of the colors of the iris increase in number and diminish in sizes as they ascend from the base red to the violet, just as happens in the musical scale in passing from the graver to the more acute sounds.

Pitch in sounds is analogous to tint or hue in colors, determining their relations to one another. Dr. Macdonald, pointing out first the similarity between the seven notes of the musical scale, and the seven prismatic colors, says that the primitive colors, red, yellow, and blue, occurring respectively upon the first, third and fifth intervals, in truthful analogy, independent of coincidence or fortuity of any kind, may be said to compose the perfect chord of color answerable to that in music which all musicians admit to be the very groundwork and basis of harmony. He confines his attention to the natural key in music, and commencing with the note C, assumes red to be its analogue in the colorific scale. All certainate colors produce common chords, red, yellow, and blue answering to C, E, G, and orange, green and purple to D, F, and A.—*The Builder, London.*

That "Haunted House" in Boston.

The *Herald* of late has been spreading itself "wonderfully" in regard to the recent physical manifestations in house 192 West Springfield street. It sent one of its reporters there, whose imagination ran so high that he gave street gossip for fact, thereby doing injustice to respectable individuals, for which that paper apologized in a subsequent edition.

That the physical manifestations have been going on at the said house for some time there is not the least doubt, for we have witnessed them ourselves, and gave an account of our visit in our issue of July 31. The *mystery* is this: The lady who occupied the house is no doubt herself an excellent medium for the physical manifestations, and hence the invisibles took advantage of this circumstance, for reasons of their own, to ring the bells, etc. We very much doubt, now that this lady has vacated the premises, that the manifestations will continue, notwithstanding some speculative individual, we understand, has petitioned the city government for a license to open the house to visitors at one dollar per head.

Since writing the above, we have ascertained that the Board of Aldermen granted, then revoked the license.—*Banner of Light.*

Women as Public Speakers.

Whether women ever get the ballot or not, one thing is certain, they are fast attaining a prominent position on the lecture platforms. Among those who have demonstrated that women can understand and discuss the great questions of the day as well as the sterner sex, we can mention Lucretia Mott, Mrs. Stanton, Miss Anthony, Julia Ward Howe, Olympia Brown, Miss Dickinson, Lucy Stone and Mrs. Hanford. A few years ago the engagement of a woman in the ministry would have created a sensation. Yet now there are women, eloquent and learned, in the pulpits of the most "conservative" as well as the "advanced" denominations. In 1850, a paper called the *Massachusetts Sentinel* noted with surprise the presence of several ladies in the galleries of the Federal State House in New York, where Congress was then in session. Now it often happens that female spectators in the Capitol outnumber the males, and female correspondents at Washington during the late session of Congress were as lively news tellers as any of their male competers. And while on the subject we may as well say that one of the very best public speakers in California is a woman, and that woman is (or was) Mrs. Laura Cuppy — *Golden City.*

Cure for Hydrophobia.

The CURE for that dreaded and terrible disease known as hydrophobia is a very simple one—one within the reach of all, that the poor man, as well as the rich, may easily obtain. It is of itself a powerful vegetable poison. But it possesses those counteracting properties necessary to annul the poison that exists in the disease, hydrophobia. This remedy you know as the herb lobelia—nothing more. Use the leaves wet with warm water applied to the wound, if there be any, and give of the tea, made very strong, till the patient experiences a thorough muscular relaxation and it is perceived that the whole muscular system has come under the influence of the remedy. Medical men inform us that it will not produce vomiting, when the disease hydrophobia is upon the system, but it will act as a powerful agent in neutralizing the poison, which is of an opposite character to itself, and will they tell us, in nine cases out of ten, prove thoroughly effectual when given before the second spasm seizes the patient. After that it is always, they tell us, a sure remedy. Now treasure this little bit of knowledge, every one of you, for you do not know how soon you may have need of it.

The Lecture on Female Suffrage.

In accordance with the programme announced last week, Mrs. De Force Gordon, arrived in town and lectured in the afternoon of Sunday, and also in the evening at Greve's hall. The assemblage of people at the evening lecture, was much the largest we have ever seen in Sparta at an evening meeting, and from appearances the lecture was duly appreciated by the large audience.

The subject, as has been announced, was Female Suffrage, and the speaker acquitted herself exceedingly well. She was clear, calm and self-possessed throughout, with a finely modulated voice, and a remarkable flow of language and figures to express her views and sentiments. The whole subject was handled with great skill and thorough acquaintance, while most of the arguments advanced were unanswerable and convincing.

The question of Female Suffrage is yet in its infancy, and needs to be well understood by the people, that they may judge and act rightly on its merits. The ball is rolling on—right will overcome prejudice in due time on this, as it did on the question of freedom for all men. Universal freedom, and universal suffrage are twin sister rights of mankind, that cannot be separated without injury to the Republic.—*Sparta (Wis.) Herald.*

Pacific Department.

BY.....BENJAMIN TODD

A Good Test.

A gentleman, residing in the City of Portland, who often traveled on the steamers that run on the California River, was on one occasion passing the cascades, where can be witnessed some of the most beautiful scenery in the world, discovered a young lady gazing with awe and rapture upon the scene before her. It was a stream of water falling a hundred and fifty feet or more, over the rocks. The wind was blowing very strongly at the time, converting the stream into a spray and sweeping it wide from its natural course whilst the sun shown through the spray in all his noon-day splendor.—Approaching the lady, he entered into conversation with her upon the beauty of the scene before them. They parted, and being entire strangers, never expected to hear aught of each other again.

The young lady, a day or two after, was taken down sick and died with the small pox. The circumstance of his conversation soon passed out of his mind, and had never been revealed to any one. Some two or three months subsequently, he was induced to make a visit to a medium residing in Portland, a Mrs. J. M. Peters, for the purpose of investigating Spiritualism.

Scarcely had the gentleman seated himself at the table before the name of Katy Show was written; who it could be, he could not tell. But the medium went on writing, telling him that he did not think it was the work of the spirits, but that it was electricity, mesmerism or something of that kind.

But she said, "I will convince you that it is spirits and that you know me." Then she wrote, "Do you not recollect a conversation with a young lady on board the boat at the Cascades?" Then wrote out a description of the scenery they witnessed. She furthermore informed him that she died with the small pox a few days after. Upon investigating the matter he found the name and circumstances of her death to be correct. This test led to further search into the evidences of spirit communion, and now he is a firm believer in Spiritualism.

Intolerance in San Francisco.

When Brother Finney closed up his labors in San Francisco, there being no liberal meeting in the city, J. W. Mackie and one or two others, thought it might prove profitable to start a free discussion meeting.

Accordingly a hall was procured, and in their advertisement, all infidels and Spiritualists were invited. They met two Sundays with a large attendance, and a good interest was manifested generally. But it so happened that their hall was in close proximity to the Reverend Dr. Scudder's Church. When the Reverend Divine learned what was going on he was perfectly horrified at the audacity of the Infidels and Spiritualists in daring to assemble right under the dropping of (Scudder's) the Lord's sanctuary, and he applied to the proprietors to revoke their consent to the insult of divine things. But the proprietor, instead of acting the manly part, and informing the lessees of the Hall that he could not rent it longer to them, he placed a large placard inside one of the windows on which was written: NO SPIRITUALISTS AND INFIDELS ADMITTED HERE.

It is to be supposed that the Reverend Doctor breathed more freely after beholding this card, and quite possibly he got a good night's rest without being tormented by "blue devils."

Do these Reverends realize whither they are drifting? Do they know that the hand of Progress is already writing upon their church walls, "Mene mene tekel upharsin!" "Thou art weighed in the balance and found wanting." Their churches are divided and given to the Spiritualists and Infidels. Whoever lives to see Spiritualism forty years of age will find it so. May the wheels of Progress hasten on the day when there can not be found a church in all the land where that old tyrant of human souls, popular theology, can find a place to hide his old festering, rotting carcass.

A Trip to Oregon and Washington Territory.

On the morning of July 14th, we bade adieu to wife and baby, and started on our summer's lecturing tour. A stage ride of thirteen miles through the dust, brought us to Colfax, a station on the Central Pacific Rail Road, fifty-four miles east of Sacramento. No person that has ever traveled in California in the Summer season, can form any idea of a dusty road. It fills your clothes, penetrates to the skin, it nearly blinds your eyes, fills your ears and nose, sprinkles itself through your satchel, and after a day's travel, you open your trunk, fondly believing that you have at least a change of linen and a clean suit of clothes at your disposal; but your astonishment and vexation are complete when you behold dust well rubbed into all your linen, and a smooth layer between every fold of your clothing. One wants to go to the laundryman and the tailor shop before they can ever make a respectable appearance again. We took the cars at ten o'clock, and were whirled around short curves on hill-tops, down fearful grades, and across the plane, reaching Sacramento at one fifteen; hence by steamboat down the Sacramento River, one hundred and twenty miles, reaching the City of San Francisco at ten and a half o'clock that evening.

The Spiritualists in San Francisco have nearly as many ups and downs in life as an individual perambulating around with one leg shorter than the other.

The people in San Francisco, and, in fact, the majority of the people in California, are fond of sensational speakers. George Farnela Train has drawn immense houses at a dollar a head, but I hardly think he could do it again; though he might not, some other erratic, ultra person could. There are many noble, refined, intelligent and well educated persons among the Spiritualists in that city, but with the large mass, self hood, or call it by a plainer and homlier name, egotism, seems to be the ruling principle; or to use a muddy metaphor, they all want to be the biggest toad in the puddle, and if they can not be the biggest toad, they will spatter mud in the eyes of the rest.

Selden J. Finney has spoken there with good success the latter part of Winter, and through the Spring, and although he invariably had large houses, the needful, sometimes called "filthy lucre," failed, and the lectures were suspended.

To me, it looks like a burning shame that a speaker of his ability should have to suspend his labors in such a city for want of ample support.

Mrs. Eliza Howe Fuller is at present speaking in the Hall of the Mechanic's Institute with nothing like good remuneration, as I am informed.

We paid a flying visit to San Jose, spending one night in the family of our old friends, A. C. Stow and wife. Mrs. Stow, who labored many years and did much good service in the lecturing field, is at present spending her time at home amid family cares.

When Spiritualism becomes as popular in San Jose as Unitarianism is under the leadership of Mr. Ames, there will be a good Society there.

On the afternoon of the sixteenth, we went on board the Steamer Moses Taylor, and sailed out through the Golden Gate away for Oregon, or as it is sometimes called, the land of "web-feet."

The coast is exceedingly mountainous all the way from San Francisco to the mouth of the Columbia River, which is five hundred and fifty miles, nearly a due Northerly course. Probably, there is no rougher and more dangerous coast in the world to navigate than that of the Northern Pacific. In the summer season, the roughness is caused principally by the trade-winds that blow with an invariable regularity from the North, from the first or middle of April to the middle of September, or first of October. We had as favorable a passage up as usual, though some of the way it was very rough, especially after passing the point off Port Oxford.

On Sunday morning when we arose, we found ourselves surrounded with a dense fog, which was no way agreeable, for so long as that continued, we well knew that we could not cross the bar at the mouth of the Columbia River, for it is generally conceded to be the most dangerous bar, especially in rough or foggy weather, to cross, in the world. Nevertheless there is no danger with a pilot in clear weather.

About an hour and a half before we reached the immediate vicinity of the Bar, the fog lifted, and the sun shone clear and bright. The effect was visible on the faces of all the passengers at once, for we well knew that there would be no lying off shore that night.

Especially was the fact pleasing to those of the passengers that had been sea-sick through the entire trip, until they looked as though they had lost every friend in this world, and had no hope for the future. Perhaps we would not speak as lightly of their sufferings, could we sympathize with them at all from experience; but we can not do so, for in all of our traveling by water, we have never known an hour's sea-sickness.

Passing the Columbia Bar which lies at the mouth of the river, twenty miles sail brought us to the little town of Astore, which is the only port of entry in Oregon. This town numbers about five or six hundred inhabitants, and is so situated that it has a fine appearance when approaching it from the mouth of the river. It is one of the finest towns on the Pacific coast, settled by Americans, having its commencement and taking its name from John Jacob Astor, who in connection with a fur company, founded it in 1811. The town generally has a very neat appearance, and within a year or two has become quite a summer resort for the people up the valley, on account of its cool, bracing atmosphere.

Reaching the place about six o'clock, we were met on the walk by some of our Spiritual friends who had anticipated our arrival. Our reception was a cordial one from Col. Taylor, J. Ross and others, and it seemed good to meet their familiar faces once more, for time had dealt lightly with them during the two years since our first visit to the State of Oregon.

In our next, we will give an account of Spiritualism in Astore.

Original Essays.

For the Religio-Philosophical Journal.

"IS IT HONEST?"

The Roman Catholic Church—Its Aim For Supremacy—The Sale of Indulgences—The Impending Danger.

BY CROMWELL.

A printed sheet has been sent the writer through the mail by an unknown hand, containing eight self imposed charges against the creed of the Catholic church, each being prefaced with the above words in capitals.

"A great many of these (says my unknown correspondent) have been put in cars and boats leaving New York."

These missives are exceedingly well calculated to deceive readers who have not made ecclesiastical history a part, at least, of their study, and learned the true character of the ever varying policy of the Romish hierarchy, which has ever been, and must ever remain by the church constitution, to tolerate dissenters and opposers only just so long as it lacks the power to crush and annihilate them. This may seem a harsh charge, but it is sustained by the never varying practices of the Roman hierarchy, by its councils, decisions and devices,—down to the present period. As late as September, 1831, the present Pope, Pius 9th, addressed an allocution to the hierarchy of his church, in which, alluding to his dealings with a neighboring refractory kingdom, he tells them "He hath taken the principle for basis, that the Catholic religion with all its rites ought to be exclusively dominant in such a way that every other worship shall be *banished and interdicted*."

The manner in which, and when, this is to be accomplished, is clearly stated in many of the notes attached by the Pope's authority, by way of explanation to a passage of Scripture. The reader will not, however, for obvious reasons, find any of these in the *Douay* version of the Bible that is used in the United States and other Protestant countries. For instance, the 29th verse of the 13th chapter of Matthew in the Catholic version, reads thus:

And he said; "No—lest, perhaps, gathering up the cockle, you root up the wheat also together with it."

In the Douay version, designed for Protestant countries, there is no note whatever attached to this verse, but in the Rhemish copy, intended for Catholic countries, the following note is appended:

Verse 4th, chapter 29th. "Lest you pluck up also."

"The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day; otherwise, where all men, be they heretics or other malefactors, may be punished or suppressed in that disturbance or hazard to the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed."

Again, the 16th verse of 17th chapter, of Revelations, reads thus:

"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and I wondered when I had seen her, with great admiration."

We find no note whatever attached to this verse in the Douay Bible, but in the Rhemish translation of the New Testament, we find the following:

Verse 6th. "Drunken of the blood of the saints."

"It is plain that this woman signifieth the whole corps of all the persecutors that have and shall shed the blood of the just; of the prophets, apostles and other martyrs from the beginning of the world to the end. The Protestants foolishly expound it by Romans, for they put heretics to death and allow their punishment in other countries; but their blood is not called the blood of saints,—no more than the blood of thieves, man killers and other malefactors; for the shedding of which by order of justice, no common death shall answer."

In consonance with these doctrines, every Catholic bishop and priest in the United States, and elsewhere, takes his oath of fealty to the Pope on his ordination. Bishop Hayes, Bishop Fitzpatrick, the two leading bishops in the United States, each solemnly swore on their installment, that "With my whole strength, I shall observe, and cause to be observed by others, the rules of the holy fathers, the decrees, ordinances, reservations, provisions and mandates of the Apostolic See. According to my ability, I shall pursue and impugn heretics, schismatics and rebels against our said Lord, or his successors aforesaid."

By the above oath, it is seen that the church only requires heretics to be exterminated when its officers feel that they have the ability to do it with safety to the church. The Dublin (Catholic *Review* quotes from the decisions of the hierarchy of the church that "It is certain and commonly held by all divines, that with a good reason, it is lawful to make use of equivocation, and to confirm the equivocation with an oath."

Americans should be aware of these qualities of the Catholic creed, so as not to adopt as truth all that they see put forth in relation to it. It is the undeniable doctrine of the Jesuits, whose priesthood is now dominant in the United States, "That the end justifies the means" to be used in furtherance of the interests of the Church."

La Fayette, who well knew the character of the Jesuits, when last here,—warned the Americans to beware of their machinations—repeatedly said they were the deadliest foes of freedom, and that "If the liberties of America were ever destroyed, it would be by Jesuit priests."

America is the battle field these "Janissaries of the Pope" have selected for their Armageddon. Here they are to triumph in the cause of civil and religious despotism or fall before the genius of American liberty. Here the Jesuit and the Yankee, the representatives of two opposite principles, are yet to engage in deadly strife. The Yankee is shrewd, open hearted, brave and generous. The Jesuit is both learned and shrewd, dark, cruel and treacherous. Ere the contest begins, the Catholic church will be re-inforced by the close communion of the Episcopal, and an alliance with a majority of the other dogmatic creedists, into most of whose organizations, they have doubtless already initiated their creatures.

The Episcopal church was warned twenty years ago that their ecclesiastical seminaries and universities had been invaded by the wiles of the Jesuit priesthood, and that a Jesuit instructed clergy would be transferred from their halls to the Established Church of England that would gradually subvert and carry its communicants over to Popery. The warning was unheeded, but Ritualism has proved it not to have been without foundation. Should the enemies of mental and soul freedom, be they Jesuits or heretics, ever reach in their present plotting to subject the American people to their vile rule, a point in which overt acts shall be committed against the sacred rights of liberty of conscience, the writer hopes and trusts that the order of war as heretofore conducted will be reversed, and that instead of spending their strength in slaughtering the ignorant dupes of hierarchy, that have heretofore been permitted to escape the worst consequences of the wars they themselves have fermented, they will pass these by, and strike their deadly blow at the priesthood and their especial satellites.

Let this be the course adopted by the liberal party and the threatened religious war will be of short duration. For as a rule, the priest is always cowardly in proportion as he is proverbially malignant and cruel.

The writer has occupied too much space already to admit of comment on more than one or two of the eight propositions alluded to, all of which are alike of a sophistical and Jesuitical character. The first is as follows:

"IS IT HONEST?

To say that the Catholic church prohibits the Bible, when any body who chooses can buy as many as he likes at any Catholic book store, and can see on the first page of any one of them the approbation of the bishops with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures,—and that not only for the Catholics of the United States, but also for those of the whole world besides?'"

This is true in the United States where "The good must tolerate the evil" to meet circumstances; but how is it elsewhere?

Rafaelo Ciocci who escaped twenty years or less ago from a Jesuit college in Rome,—states that while in that institution, one Doctor Alberico, a monk, in concert with fifteen other inmates, formed a plan to work a reform in the order by adopting the Bible as the rule of faith. He was detected, and summoned before the "Holy Convocation," and the whole company of fifteen were denounced by it as heretics and apostates aiming at the destruction of their order. Ciocci goes on to say:

"The General in the mean time, in order to crush the design, deemed it expedient to put in practice the celebrated maxim, 'Divide and conquer.' The monk, Stramuci was sent to the monastery of San Severino in the marshes, where, owing to the insalubrity of the situation or from some other cause, in the course of a few months, he was, from a robust man, reduced to a mere skeleton. D. Adriano Gigli, curate in the monastery of Chiaravalle, was called to Rome. He was then in the enjoyment of excellent health, but in a short time, his appearance was strangely altered, and after gradually sinking for two months, he was one morning found in his bed a corpse. We were in the same college, and I was an eye witness of the fact. D. Eugenio Ghioni remained in Rome, but after four months, he also sunk into his tomb at the age of thirty-one. D. Mariano Gabrielli, who was in the flower of youth, was in the same manner gradually declining for six months, and then like the former one, died of what was called consumption. The Abbot Bucciarelli, a man of herculean stature, slept with his fathers after an illness of three days. The Abbot Berti was after two months attacked by a slow fever, and expired after ten day's illness. D. A. Baldini at the expiration of thirty-four days was siezed with violent spasms and inflammation and went to join in heaven those martyrs who preceeded him. The other six through a special interposition of Providence escaped death; but all had to sustain for many months, a dangerous struggle with his fast enemy. Only Dalberico and myself remained untouched by this mysterious agency, but we lived in daily expectation of sharing the same fate."

This occurred after the people of Rome and Italy had made a little progress toward freedom, and when the Pope and his bishops were obliged to use discretion in encouraging, after their fashion, the reading of the Bible, lest "danger and disturbance of the whole church" and perhaps many Protestant foreigners then in those parts, might concur.

Here, however, is another case that will show how the Pope and his bishops encourage the reading of the Bible when no such difficulties attend.

John Fox, in his martyr history, relates that "A Spaniard named Juliano, in traveling in Germany became a convert to the Protestant religion, and undertook to convey from Germany into his own country, a great number of Bibles concealed in casks, and packed up like Rhenish wine. This important mission he succeeded in, so far as to distribute the books. A pretended Protestant, however, who had purchased one of the Bibles, betrayed him, and laid an account of the affair before the Inquisition. Juliano was then siezed and all means being used to find out the purchasers of these Bibles, eight hundred persons were apprehended. They were all tortured, and most of them sentenced to various other punishments. Juliano was burnt, twenty were roasted upon spits, several imprisoned for life, some publicly whipped, many sent to the galleys, very few indeed acquitted."

This is the way the Pope and his bishops have ever encouraged the reading of the Bible when it could be done "without disturbance or hazard to the good." Hundreds of such instances might be adduced, but enough.

Again says the Jesuit author of the eight propositions:

"IS IT HONEST

To assert that the Catholic church grants any indulgences or permission to commit sin, when an indulgence, according to her universally received doctrine, w a neve; dreamed of by Catholics, to imply, in any case whatever, any permission to commit the least sin; and where an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

In 1514, Leo 10th republished in Latin, a tariff of taxes for the pardon of sins and the granting of dispensations, absolutions and indulgencies. The money derived from taxes on pardons through this table, was applied by Pope Leo to the completion of St. Peter's church. Pardons were hawked about throughout the Pope's and Emperor's dominions by Yetrel and other monks, and the people recommended to buy them by the ringing of hand bells, at the following rates:

Title 31—of those who kill the body: "For the murder of laymen, the pardon is given in *forma* and in court. Three tournois one ducat and four carlines (or about ten dollars). If several are killed at the same time, he shall be taxed for only one."

Title 32—of parricides: "Those who have killed their father or mother, brother or sister must pay for each murder, 4t. 1 d. 8 c. (or about thirteen dollars and fifty cents)."

Title 33—of those who kill their wives: (The tax of killing a wife is the same as parricides.) "If the murderer of his wife desires to have a dispensation to marry another, the tax is 8t. 2d. 9c."

And in regard to those who have given aid to the husband in killing his wife, the tax above said is augmented about six dollars a head."

These are fair samples of pardons for crimes against society. When it comes to church affairs, the expense of pardons, &c., is much greater. For instance, a dispensation to eat milk in prohibited time was taxed 6t (or about eighteen dollars), or five dollars more than in killing a parent, child or wife.

For the Religio Philosophical Journal.

"BEHIND THE SCENES"

Interesting Narration of Events.

BY VERITAS.

Mrs. Speaker has drawn packed houses during her course of lectures, and is invited out to the country mansion of a wealthy and influential gentleman. After three days of cheerful association, the family are seated at the breakfast-table. The very curious and conscientious (?) gentleman had failed to penetrate the veil of *mystery* which hangs around the *Mrs.* of the lady he is entertaining,—and as an illustration of the feeling and courtesy with which lonely female lecturers are often treated by rude and boorish meddlers, we give the conversation of that morning meal. Mrs. A——, calm and placid, with the shadow of a great ordeal as the back-ground of her life, over which, in the fore-ground, go climbing heaven-ward on golden arches of immortal promise, roses that have surmounted the thorn, blossoms that with their fragrant breath would backward drive the pestilential sin, has taken her seat opposite the gentleman, where he can trace upon her countenance the burning foot prints of buried sorrow, and see in the eye the fire of conscious integrity and high resolve. The usual salutations of the new day have passed, and, as if a momentous point had arrived, Mr. B——, passing the bountiful plate, abruptly exclaims:

"Well Mrs. A——, I have not made any particular inquiries about your *family* matters, yet I, ah——supposed, ah——you were a widow! But, ah——what kind of a widow, ah——I do not know! You know, ah——there are, ah——a good many kinds of widows, ah——especially, ah——among *speakers*, ah!"

Mr. B—— was not what may properly be termed an *idiot*, and it was evident that the severe silence and look of outraged innocence which sat upon the countenance of his guest, rather disconcerted him, than otherwise. Still, with a desperate effort he kept on.

"There are, ah——a good many, ah——*grass*-widows, ah!" "Here, to add to the variety, he attempted to laugh; but Mrs. A—— was not given to levity over the mistakes or misfortunes of her kind—and particularly, when the most sacred affections were involved.

It was evident the gentleman could not now diminish the load he had voluntarily taken; so, as the lady persisted in her silence, and seemed determined to hear him out, without opening any door of escape, he continued his limping investigation.

"You know, ah——there is a difference, ah——between *grass*-widows, ah——and *real* widows, ah! The only reason, ah——why I inquire, ah——is—ah—because they asked me if you were a *married* woman, ah! I heard you say, ah——you had 'six children,' ah——and, ah!" Here came another attempt to make merry over his progress.

"Sir," said the lady, "I assure you my children have all a *lawful father!*" Her calm, rebuking tone, did not strengthen or re assure him, but like a poor pig, that gets beyond his depth, he went foundering on.

"Well, ah——(apologetically, and a blush of shame tinging his cheeks, showing that he had a little manhood left) you know there are a good many '*free lovers*' abroad, and people like to know who they are! And, ah——I have been questioned about *your family matters*, ah——till I thought, ah——I would ask you about it. Some say, that *if* you have a husband, they should think he would object to your going over the country in this way, ah——and if you are a divorced woman, or have run away from your husband, ah——you must be a free-lover, ah!"

He now waited to hear the lady's defense. Ere long she broke the deep silence which was evidently painful and embarrassing to the little company. "Are you through now?" said she, with a firm but saddened tone, while her searching eye seemed to scan the very depths of his soul. "Let me assure you, it is quite as *long* as it is *broad*," to quote a convenient saying. Why should not we, lonely women, fear to accept your proffered hospitality, until we have sounded *your* family matters? How can *we* tell how many times *you* may have been divorced, or what loose conceptions of social intercourse you may entertain? Are there no *free-lovers*, as you term them, but the chosen apostles or lonely speakers who travel the land? Are there no nets laid in gilded homes, legal homes, where the marriage-bond covers the crime, or influence and position shield the polygamist? Are there no libertines among those who offer us protection—is there no *free-lust* there? I assure you, sir, I am capable of taking care of myself, and people must know me by what *I am to them*. Were I a deceiver, you could not know me, by my word. Had you seen anything amiss in me, you would have evidence. This is the rule I practice. I might wrong you by suspicion, misjudge you from mischievous insinuations, and blight your reputation merely to gratify a miserable weakness. I settle my own family affairs as nearly as I can, and neither peddle them over the country, or submit them to meddlers. I find it a good rule for every body to mind their own business and let others alone. I make no pretentions to any extraordinary virtue; but now, sir, what would you think of me, if could I, accepting your hospitality, the same as you have accepted my service in this town, call you before such a mock tribunal, invading the realm of private life, merely to answer to the capricious and insulting whims of Mrs. Street Gossip. She is neither catechist or confessor to me, nor do I take stock in her filthy trade. I wish, sir, you could now say to those prying,—meddlesome interrogatory, "I know nothing about it, for I would scorn to do so mean a thing toward a zealous lady speaker of whom I know no evil, and whose lectures have been so effectual in removing false doctrine in this section," as you, sir, testify to. I hope it will ever be your honorable course toward my lonely sister lecturers, who may follow my labors in the future; and I would say, let us all live above the sin of sending poisoned arrows to the already bruised and lacerated souls of the chosen!"

Mr. B—— was now the pupil, and every word his unflinching rebuker uttered, went like a lash to his soul. He had little counted upon so close and scathing a rebuke from the meek and negative Spiritualist, and we opine that after that, he took more care not to wantonly outrage the laws of true hospitality, by trampling

on the conscious rectitude, and tender affections of his guest. When, silent and humbled, he slowly arose and sought the garden, he plainly betrayed his remorse and shame for the mistake he had committed. We have only to say now, we hope others will profit by his experience.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Rack street, Philadelphia.

The American Association.

We have been deeply interested in reading the various articles in reference to this organization, and are very certain that there is no better evidence of a healthy condition among Spiritualists than this diversity in unity which is so freely manifested.

Of Organizations themselves, there can be no question among intelligent minds. They are God's method in all departments of nature, both material and Spiritual.

We see in the spheres above and around us, all the organizations that have ever been outwrought in the external plane, and some that have not yet come to the surface. We know, therefore, that there will always be organizations among men, and that their interior organizations will be modified by the conditions of humanity when they are thus brought out.

The first and simplest and most universal organizations in spirit life are the bands or circles, one or more of which is around every human being. The correspondences to these are to be found in our little circles, especially when in addition to their seeking after communications from the interior, they unite and combine for alleviating the sufferings of humanity: So of all other forms of organizations.

The true man or woman in any society has no ambition for place or position, but must ever seek to work and to find the place where they can do the best work. We want calm deliberation, especially in our meetings, and an entire abnegation of personal or selfish feelings,—then we shall be prepared to receive from the spirits the suggestions as to our work. We are conscious of many imperfections in the organizations among Spiritualists, but where men and women have gone to work honestly and earnestly under these organizations, imperfect as they are, a vast amount of good has been done.

Our impressions to-day are that the State organizations are or ought to be the main pillars in the great work; that the American Association will do a good work if it can aid these by bringing together the best minds from year to year, and having these exchange their ideas.

We own no sect—have no creed to enforce. We believe in God, the angel-world, and above all, in humanity, and that is to be the interpreter of its own needs and its own labors, and to extend a knowledge of this we labor in organization and out of it.

The Maryland State Society.

We received a hearty welcome among our friends in Baltimore on the occasion of this meeting. It was a good meeting, larger than we anticipated, and composed of earnest men and women, who having put their hands to the plow are determined to work for the promulgation of the truths they prize so highly. The four Weaver brothers, solid and substantial men, who mean what they say were there. Brothers Frist, Gardner, Bloom, Gibson and others, took hold of the work in earnest. Mrs. Wilhelm, Allen and Dandore were not at all behind the men in their earnest co-operation. There was no holding back on the part of any or asking to be excused.

One of the most interesting features of the meeting was the presence of a beautiful choir composed of the Lyceum children.

We have no fears for Spiritualism where such Lyceums exist.

The children were at all the meetings, and added much to the interest by their soul-stirring songs.

But we must refer our readers to the official report published elsewhere in this issue. The occasion was one to be remembered. An interesting incident was that Brother Forster came over from Washington, without knowing of the meeting.

MARYLAND.

Official Report of the Maryland State Convention of Spiritualists, Held at the Law Building, Corner of Lexington and St. Paul Streets, in the City of Baltimore, On Thursday, the 12th Day of August, 1869.

The meeting was called to order by the appointment of Mrs. Levi Weaver as President, and Mrs. Elizabeth J. Wilhelm, Secretary.

After singing by the Lyceum children, the call of the meeting was read by the Secretary.

At the request of the Chairman, Dr. H. T. Child addressed the convention:

From the call which you have just heard, and from the inspiration of the hour, we understand the object of this Convention to be to meet an earnest soul-demand, not only in those assembled here, but in the community at large.

Spiritualism has stirred up the soul of humanity, and while it has been the means of introducing us to our loved ones on the other side of the veil, and has revealed to us something of that life as well as of our own here, it has awakened in us feelings akin to those which the woman of Samaria felt, when she said to her people, "Come and see a man who hath told me all things that ever I did."

The Spiritualists finding the fires of love kindled upon the altars of the soul, is moved not to seek to proselyt others, but to furnish the means by which they may come to drink from the same fountain, which Christ declared, "would be in us a well of living water springing up into everlasting life."

Feeling conscious that there are hundreds and thousands all over the land, who are hungering and thirsting for the bread of life, and the waters of salvation, which Spiritualism alone can give them, we are moved here and elsewhere to enter into organization, not for the purpose of cramping the soul by laying down creeds for it to accept, but simply and alone for co-operation, that we may aid each other in the good work and thus fulfill our mission in life.

On motion of Mr. Leonard it was

Resolved, That a committee of five be appointed to draft a form of a Constitution of a State Society and that they be requested to report as soon as practicable.

The Chair appointed Mr. Leonard, Dr. H. T. Child, Mrs. Walcott, Benj. M. Hazelt and Benj McClellan. After a recess the chairman reported the Preamble and Constitution, which, with slight amendments, were adopted, and are as follows:

PREAMBLE.

Whereas: Modern Spiritualism with its vast array of facts and phenomena has, during the last twenty-one years, been mainly a disintegrating power, separting thousands of persons from the various societies in which they found themselves, and giving them a wide range of thought, in which they have been impressed with the importance of acting out their highest conceptions of right, and have realized a knowledge of immortality.

Believing that the time has come when Local, State and National Organizations, should be formed to co-operate in carrying on the work, we therefore organize a State Society, and adopt the following

CONSTITUTION.

ARTICLE I—NAMES.

This Society shall be called the Maryland State Society of Spiritualists.

ARTICLE II—OBJECTS.

The objects of this Society shall be the dissemination of a knowledge of the facts and philosophy of Spiritualism, by such means as shall be deemed best by the consent of the Society or its Board of Trustees.

ARTICLE III—MEMBERS.

Any persons may become members by signing the constitution or forwarding his or her name to the Secretary, and contributing to its funds such sums as they may feel able, from year to year.

ARTICLE IV—OFFICERS.

The officers of this Society shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who, with thirteen other persons of either sex, shall constitute a board of trustees, all of whom shall be elected annually, and serve until their successors are elected.

The board of trustees shall attend to all business of the Society during its recess, and make reports during the year, and at the annual meetings to be held at such times and places as they may deem proper within each year. The trustees shall have power to fill any vacancies in the board between the annual meetings.

On motion it was unanimously resolved that this convention now resolves itself into a State Society with the same officers, protem. and that we adopt the foregoing preamble and constitution.

On motion of Mr. Frist, it was

RESOLVED, That a committee of seven be appointed to act as a business committee to arrange the order of business for the session of this Society, and that said committee be directed to nominate officers to serve for the ensuing year. John Frist, Willis Gardner, Wm. Leonard, Jacob Weaver, Mrs. Dandore, Benj. McClellan, Mr. Wilson.

On motion of Mr. Frist, it was

RESOLVED, That a committee of five be appointed to be called the committee on resolutions, who shall prepare resolutions for this meeting.

John Frist, Lavinia C. Dandore, Ellen M. Harris, Jacob Weaver, and Mr. Wilson were appointed.

On motion of Mr. Gibson it was

RESOLVED, That all resolutions on principles shall be referred to the committee on resolutions without debate.

The chairman then introduced Thomas Gales Forster, who remarked: I do not know when I have been so much astonished as I was to learn there was a Spiritual Convention in Baltimore for the purpose of forming a State Spiritual Society. I had heard nothing of it. I came over to visit a friend here. My spirit guide endeavored to get me here yesterday, and I now know why.

When I heard of this convention a few minutes ago, I cast my thoughts back some eight or ten years ago when I spoke for the first time to the friends in Baltimore. I think there were about fifteen present. Sometime during the year, the prediction was made that Baltimore was eventually to become the middle ground, where the intellectual and the spiritual of the north, and the spiritual and emotional of the south, could meet and join hands. I think the indications are, to day, that the prediction will be fulfilled.

I perceive that all are meeting with good feeling. My friends this is no uncommon occasion. I believe that you are to-day, men and women and children, the representatives of the greatest idea that ever emanated in the realm of thought. Spiritualism is the great philosophy of nature. It has God Almighty for its high priest, the human heart for its altar, the human family for beneficiaries; consequently, then, this is no uncommon meeting, and I feel rejoiced that you have thus met as a spiritual convention, to form a state society.

I have had a great deal of experience in the last nineteen years with regard to the organization of societies, and I would advise you to remember one thing in the adoption of your Constitution, and your resolutions, and that is that those persons are governed best who are governed least.

Don't crowd your statute book or your secretary book; don't lay down any creeds, for just as sure as you adopt these, you will outgrow them.

This is the great error of the past; they have driven down stakes around the human soul, and declared that is truth and that is falsehood; you believe this and be damned, or believe that and be saved. Spiritualists have done with damnation, and I trust I shall live to see the day when they may do away with the idea of condemnation also. Let us hold our opinions up to day open to the demonstrations of to morrow. In this manner, you will always be passive and receptive. The churches suppose they can call down blessings from heaven by prayer. They suppose God is going to reward them by their repeated wearyings of him by calling upon him. Spiritualism teaches that the proper prayer that man can make is by preserving his passivity, and doing away as far as possible with everything that is calculated to militate against your individual and social harmony, and in that wise you will be uttering the loudest prayer, the prayer that is always answered; you will be rendering yourselves individually and collectively harmonious, and placing yourselves in conditions to receive inspirations as your mother earth receives the dews which descend upon her bosom.

Disintegration seems to have been the order of the day in many places, but as I fully believe that God Almighty is at the head of affairs, so I believe this is all designed, and eventually will have the effect that the tornado and the earth quake have. These may destroy our property, and even our lives, but the result of these is well known to be the purification of the atmosphere; and all these storms in spiritualism will be the means of purification, and you will come together by the only true principle of organization, that of harmony. While, therefore, we would lay down no creed whatever, we would present the following.

In essentials unity, in doubtful things liberty, and in all things charity.

My friends, as much as I have spoken to the spiritualists, I do not know of a means being about to speak as much as this of myself before my audiences (Bro. Forster is a trance speaker.) I would say then, be true to yourselves, and you will give out a magnetic influence that will be irresistable; you will all unite and by this means bring about a grand and glorious system, which shall reach throughout the length and breadth of this land. There is a beautiful field for spiritual labor, and if you can co-operate in some general movement, it is well. I feel truly rejoiced, as I look back over the past ten years, and see the power that Spiritualism has made all over the land. Why even in Washington, it is progressing and if it can progress there, I am sure it can anywhere. I would have you then enter upon the work of your state society, with a determination to do your duty, and work harmoniously, and God and good angels will bless you.

AFTERNOON SESSION.

Song by the Lyceum Children. Dr. H. T. Child then spoke as follows on the value of state societies as a means of bringing about a good feeling among local societies: The chief difficulty among these societies will be removed when we come to meet and mingle as we should as brothers and sisters, working for the promotion of that which is the greatest blessing that has ever descended upon the world of humanity. It is a glorious thing to be able to work in this great and noble cause, which not only blesses us but all mankind.

The committee on business reported an order for the afternoon and evening session.

They nominated the following officers, who were chosen for the ensuing year:

President, Levi Weaver; First Vice President, John N. Gardner; Second, Lavina C. Dandore; Secretary, Elizabeth J. Wilhelm; Treasurer, John H. Weaver. Trustees: George Broom, William Leonard, John W. Weaver, Rachel Walcott, John Frist, Orlando A. White, Jacob Weaver, Benjamin McLellan, Benjamin Hazelip, Kate Harris, Isaac Corbett, John Henry, William E. Masson.

Miss Ellen Harris, from the committee on resolutions, reported the following which were separately considered and adopted with entire unanimity. Whereas, Organization in some form is the universal expression of the Deific force in nature, and without it there can be no expression, therefore

Resolved: That in imitation of nature and in the fulfillment of our highest ideas of the means of accomplishing the greatest good, we enter into organization not to fetter the soul, but to enable it to produce results most desirable for individuals and for the community.

Resolved: That it is not the mission of Spiritualism to proselyte the World to any special belief, but to lay before mankind the truths which are revealed to us and leave them to select that which seems to be addressed to their individual wants.

Resolved: That the teachings of Spiritualism as in former times would proclaim "Peace on earth and good will among men," and also individual freedom and absolute right of all persons to judge for themselves of the truth they can and will accept.

Resolved: That among the means of introducing these truths more generally to the world, we recognize the various associations—National, State, and Local, which we believe should work together harmoniously—the press, public lecturers, and individual labors of mediums and others, in some of which every spiritualist may find a field for useful labor.

Resolved: That throughout universal nature we recognize the operation of the law of progress, whereby all existences are undergoing perpetual change, and evolving higher forms and conditions.

Resolved: That true religion consists in an equal development of the physical, intellectual and moral natures of man to the utmost limit of his present capacity, thus educing his highest degree of usefulness among his fellows.

Resolved: That to develop successfully the utmost powers of this threefold nature, it is necessary to enter it the highest freedom with which God has endowed it for the full exercise of its several capacities, which freedom granted impartially to all humanity, will be the surest safeguard against that license which now openly tramples upon the inherent rights of a fellow creature.

Resolved: That any government founded upon partial legislation, that is, one denying equality before the law to all persons under its jurisdiction, is tyrannical, and defeats its own professed purpose of securing the greatest good to those subject to its authority.

Resolved: that we desire a system of education which shall unfold, 1st—a knowledge of our own natures; 2nd—a familiar understanding of the statute laws of our state and country, that we may learn the just relation of the one to the other, and bring both into harmonious co-operation.

Resolved: That any power whatsoever, whether of civil law or social prejudice, that tends directly or indirectly to restrict this freedom, is unjust and oppressive.

Resolved: That we sympathize with the efforts at work in this country to secure the right of franchise, and a share of legislative power to such as are excommunicated therefrom, because of sex or caste; and also, with the co operative labor system by which the working classes are striving to reduce and overthrow the tyranny of capital which grows rich upon their poverty.

Resolved: That we feel inasmuch as every created thing, however low in the scale of being, as a product of Gods law, is entitled to consideration to the extent which its capacity outlines. Our obligations as human beings do not end with our duties towards each other, and, therefore, any wanton ill treatment of the inferior animals which are, like ourselves, susceptible to pain, we denounce as the mark of a cowardly and malignant nature, and we rejoice in the up-springing of associations for the protection of creatures which cannot plead for themselves.

Resolved: That the condition of peace is the ultimate of the practical operations of the principles of Spiritualism, therefore, we sympathize with the Universal Peace Society, and will use our best efforts to assists in removing the causes and abolishing the practice of war.

Mr. John N. Gardner said: My friends, I feel that there is a mighty responsibility that we are to day taking upon ourselves in the formation of this organization. I hope that each individual will feel the importance of this great undertaking, as Brother Child has very properly, and it is exceedingly desirable that we should all co operate and work in harmony, if we expect to accomplish any good results here in this beautiful State of Maryland. We have a herculean task to perform to meet and overcome the religious prejudices in the minds of the people.

We must set these an example; we must be courteous, extend the hand of kindness and brotherly love towards each other. We should no longer be found in broken bands, for in union there is strength.

Let us, then, my brother's and sisters, take each other by the hand, and go forward in this noble work, assisting each other by counsel, by wisdom and kindness. In a few months, if this is the case, we will show that Spiritualism has a power in it that can do this mighty work towards bringing us into recognition as a religious body. As president of a small association in this city, I extend the hand on behalf of our society to every Spiritualist in the city of Baltimore. We are ready to go to work in forming an association by putting forth our energies and our little means in employing a first class lecturer, getting a good hall and seeing what good we can do in the next nine months. You cannot realize what we can bring about in this united work and show that we are a harmonious body, and by our concentrated action, we may accomplish great good. Let us lay aside all selfish purposes and improper feelings, and get to work. I am ready to co-operate heartily in this State Society. I am ready to co-operate also in local societies. This is an auspicious hour, and I hope each man and woman and child will feel the responsibility of their position. In this State organizations lies the germs of other State organization. Virginia will soon be ready to follow Maryland. As brother Forster said, that is the ground on which the North and the South will come together, and shake hands over the glorious work.

I thank God that this call was issued, for I believe I see in it the glimmering of a light that will reflect its rays over the hills and valleys of Maryland, and if we are faithful and true to our work, enable us to accomplish a mighty work for ourselves and the world.

Dr. H. T. Child said: Our brother who has just taken his seat, has touched a chord in our hearts that vibrates to heavenly music. I am glad to be among your friends; for since two years my mind has been much turned towards the sunny South, and when the brother mentioned Virginia, I thought of the beautiful Carolina, of Alabama, of Louisiana, in which I am happy to know, they have organized a State Society, and all the States where our friends, though numerous, are so scattered, that they have not yet been able to form associations, or have many pleasures.

Gladly would I go upon a mission over this broad and beautiful field. I trust the efforts of our American association, may be more effectually directed in this channel during the coming winter. Friends, your example will be felt not only here and all through the South, but in the North also.

If the Spirit of hearty co-operation and kindly forbearance maufested here to day, abides with you, the blessings of the angel world will rest upon you, and success will crown your efforts. There are those here who may not live to see it on this side, but we shall all see it, and rejoice whether here or elsewhere.

EVENING SESSION.

A large and respectable audience assembled to listen to the discourses of the evening. The meeting was opened by singing by the Lyceum choir.

The Chair then introduced Henry T. Child, M. D., of Philadelphia, who spoke as follows on the subject, "Spiritualism, the power of the nineteenth century."

My friends, it has been the custom of writers in all ages, to claim for their own peculiar period, the superiority over all others, as a progressive age, and you will pardon me if in doing the same for our age, I should present some of my reasons for so doing.

It is within the memory of some in this audience, when Fulton and Fitch, amid—the sneers of the conservatives and denunciations of some of the would-be wise ones, were laboring and experimenting with their machinery to propel vessels on the water. The spirits knew the work they were doing; they saw what we see and rejoice in to day, that all over the habitable globe, the oceans, seas, lakes and rivers were to be ploughed by the proud steam vessels. It was a triumph of the intellectual and the spiritual over the physical element, and we are reaping a rich reward from it not only in the extended and daily increasing commerce of the world, but in the strength which has been added to the brotherhood of humanity by this free and fraternal intercourse. Steam navigation was but the stepping stone to another, and more successful mode of travel upon land. Many of us can remember when the first iron rail was laid between your beautiful city and the city of brotherly love. Now our whole land is girdled with a network of rails, so that it is almost impossible to go out of sight of the rail or the shrill whistle of the locomotive. Of the value of this I need not speak. It is a spiritual triumph, but progressive as it is, it did not meet the demands of the age. We needed something more rapid.

Let us go back a little more than a hundred years to my own native city. A scene is enacted there by a man, profound in learning and philosophy, dignified as a statesman in times that tried men's souls, leaves his ordinary occupations and goes forth like a little boy, kite in hand, or rather under cover as I have been told by a personal friend who knew him, that he did not wish to be observed and laughed at. He went with a friend quietly over the Schuylkill river, and where now the noise and din of the Pennsylvania R. R. depot may be heard at all hours, he quietly sent up his kite and established with that wire the first telegraph, if not between heaven and earth, at least between the clouds and the earth. Almost a century rolled away before a Jackson and a Morse became sufficiently mechanistic to make practical that which Franklin had so beautifully demonstrated. These men perfected this so that all over our land, to day, we see those unsightly poles connected by wires. Did you ever stand beside these and try to realize what a spiritual phenomenon is going on? How thought is passing from point to point silently on these? We were not satisfied with all this. The ocean must be girdled and with a speed unknown to any characteristic of the age it has been accomplished.

That great leviathan monster on the deep, the Great Eastern, conceived in the brain of Brunel, seemed to be a gigantic failure, but it was designed by unseen intelligences to accomplish the work it is now doing, and through its instrumentality, cable after cable is being laid in the silent depths of Old Ocean, and while the storm may lash the surface into fury, quietly beneath this lays the unseen cable ready to convey thought from continent to continent in advance of the sun himself. This is the most spiritual of the inventions to which I have called your attention, but it was only an extension of the others; they are all parts of one great whole, and that is a spiritual fact. Cyrus Field, to whom we are indebted more than any other man for these ocean cables, said in a lecture that with a battery no larger than a man's hat, and with a battery not larger than a lady's thimble, he could send a message over to the other continent.

Spiritualism teaches that when the emotions are stirred a tear-drop alone may send a communication to the world of spirits, and bring back a message to us from some loved one. The telegraph wires of Spiritualism are all over the universe of God, and it is only necessary that we learn to use these and the communications which come and go.

I have said Spiritualism is the power of the nineteenth century. Science and philosophy on the material plane had come to a dead lock, and materialism on the one hand and a blind faith on the other were leading mankind rapidly into atheism and infidelity, when lo! the clouds that had hidden the spiritual sun from our vision, burst asunder, and the penetrating rays of the clear light of Modern Spiritualism fell upon Materialism and dispelled the clouds as the sun in the eastward drives away the mists of the morning. A new era dawned upon the world. All the great discoveries which have been made in the present century have been spiritual in their tendencies, and the last crowning one that of the correlation and conservation of the forces is perhaps the most spiritual of them all. It proves to a demonstration that all the manifestations of force in nature are but modifications of one great force which is spiritual.

We are sometimes asked what Spiritualism teaches in regard to the Bible, to the churches, and popular religion. It teaches that the spiritual, in all these is all that is real and essential. Take away the Spiritualism from the Bible, and you have only a bald record of human vice and depravity, often of the most revolting character, and yet upon almost every page of that book may be found some indications of a recognition of man's spiritual nature, and hence its value when properly understood. So of the churches—there is not one of them even the most formal and ritualistic but what has the germs of Spiritualism all through the humanity of its members. It is this alone gives it life; this keeps it from falling into decay and while this remains, we need have no controversy with the churches, and we have none. Let every one be persuaded in their own minds. We believe there is a better way. That the religion of Spiritualism which is an undivided work will give to each soul that which will make it natural, free and spontaneous. It teaches that the Spirit World is a natural world and is closely allied to this. The vision which the patriarch saw, in which there was a ladder reaching from this earth far away into the heavens, was a crude idea.

Spiritualism reveals to us as our soul natures become unfolded, that there are planes of life here, one just above another, and then when we rise to the higher ones here, we shall see the spiritual planes rising above the material, and just beyond ours when our eyes are anointed with the eye-salve of kingdom, we shall behold on those planes our friends; those little ones who have gone out from our sight and left their vacant places; we shall see the fathers and mothers from whose lips we have heard the wise counsel in our early years; our brothers and sisters stricken down suddenly, it may be by the hand of death, are there,—all, all, working together in the bonds of fraternal love to bless the world, and not far from these may be some of the planes on which the great and the good of all ages, that vast multitude which John saw which no man could number. These are all laboring in the great harvest field of life, and as we reach out our hands up to them, they will extend theirs to us.

My friends, there is but one way in which we can arrive at true knowledge of immortality. And that is beautifully described by an ancient writer when he declares, "How good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment that was poured out upon the head of Aaron, that ran down to the nethermost skirts of his garments; it is like the dew that descended upon Hermon, where the Lord pronounced the blessing even life forevermore." We believe this is the only reference to immortality in the Old Testament, and this is the key by which we may unlock its treasures. Dwell together in love and unity,—feel our souls drawn to each other in the most holy bonds of fraternal love, and the Angel World will come unto us, and give us this knowledge. I realize now, as these words are given through me, that there stands beside each one of you a loved guardian angel, who is seeking to impress your minds with the truth of this grand doctrine, a doctrine which makes every individual feel and know that they must work for themselves: that in their physical, their mental and their spiritual natures there is a work to do,—a garden to cultivate, and as these beautiful plants are nourished, we shall not only grow into those harmonious conditions which will enable us to link our hands with the immortals, but we shall realize that heaven is a condition of the soul, and not a locality, that we may have it here just as well as in the far off spheres of the future, and that our capacity to enjoy it may be filled here, and though in the other mansions of the Father's house into which we may pass, our capacities may become greater,—they can only be filled there as they have been here, and all will be heaven and happiness. Friends, let us then be prepared to receive all truth, have our minds freed as far as possible from prejudices, and gather home to the divine principle within our own souls, which is the only Savior that man can ever have, and while we do this, we shall feel that it is well to receive all the food we can from one another here, from the Angel World, through the loved ones who have passed on into that life. For this is the channel through which our Father ever sends the blessings of His love to us.

Bound together by those blessed and holy ties, we shall labor for the good of each other, and in so doing shall find our highest happiness. We shall prove to the world that Spiritualism is the power of the nineteenth century, that the very highest expression of that power is in and through love. Seek then, by every means in your power to cultivate your spiritual natures, open the avenues of your souls for the reception of light and truth from the spheres above, and beyond, and wherever you may be,—whatever your conditions in life, you will find that which shall supply all the demands of your nature. On the physical plane, Spiritualism furnishes knowledge, and the means of applying it. On the mental plane, it illuminates us with a glorious inspiration, and on the spiritual plane, the pure and lofty aspirations of the soul are fed by the most holy and divine inspirations that we are capable of receiving.

In conclusion, my friends,—there is not one of you who does not feel at times that I can and indeed be glorious to feel and feel perfect recognition of our loved ones, who are "gone before." Has but gone before." There are hours when the soul nature, rising up in its own true dignity, demands this. Will you seek for the conditions by which you may receive it? They are within your reach. Cultivate your intuitions; give your souls the opportunity, not only to reach out for these things, but also to receive the sweet returns that will come to them in the knowledge of the presence of the loved ones. In the language of Brother Harris, I would say:

"True religion cometh not to enslave the mind, but to emancipate it; her garments are woven charity; her crown is light; her priests and ministers are open hearts and open hands: intellects, that, free in themselves, endeavor to free all natures, pure men and pure women everywhere.

Art thou seeking to become a member of a church? behold the temple of the expanded universe. Art thou seeking superior priestly natures, from whom the parched spirit shall drink in blessings as the violets drink the summer dew? seek thou, for they are ever near thee, those guardian angels who ever minister in that temple,—whose office it is to guide the struggling spirit in its aspirations after immortal virtue."

ADDRESS BY THOMAS GALES FORSTER.

In listening to the delineations of the power of the nineteenth century by our good brothers, I could not but feel how sweetly flows the truths of Spiritualism, that binds us to the land far beyond the blue sky where love ever reigns, where truth sits embodied, and bliss is triumphant on each smiling face. Oh! may the breath from the Spirit Land, which I felt breathed by my earthly mind—then, indeed, shall be true superstition's dark clouds, and God shall be known as the Father of all.

My friends, never since the dawn of that beautiful star that lead the magii of the East on that unknown journey to the stables of Bethlehem, has there existed a system of ethics, that has been so sadly misunderstood,—so grossly misrepresented as have been the facts and philosophy of this precious gem, that our brother has been delineating to you. The present age has more of spiritual light than any that has preceded it, and there is a greater need of absorbing it. Science and an expanding spiritual perception have given to man hopes and truths that heretofore have not been the recognized property of the soul, and man can no more stand where he has in the past. Other ages have given birth to creeds and dogmatic systems, but the mission of this great power,—the mission of Spiritualism is to elevate the Divine Light above the mere plane of dogmatism with regard to it in the human heart. Look abroad over this great Country to-day, and see the thousands, hundreds of thousands and millions of honest, earnest, ardent, loving, truthful men and women that are beginning to recognize God in their souls; that feel that there is a deep devotional current coursing through their natures, which is none the less pure because it does not flow through prescribed channels. These honest, earnest men and women, are the Spiritualists of the land, these are the men and women who have ignored creeds and dogmas, and who confidently rely upon Infinite love and eternal law. These are the people and this is the power that the pulpits and the press of the day assume to denounce and repudiate.

Spiritualism is a grand and comprehensive system of philosophy; it embraces within its folds all that pertains to the Spiritual nature of man; its constitution, its duties, its capabilities, its welfare and its destinies! It embraces all that is or may be known with regard to God, the Great Father of spirits, to spiritual communication of whatever character. It embraces all that is or may be known of the Spirit World, and its inhabitants, and with regard to the occult forces of the universe, which are spiritual in their nature. As Brother A. E. Newton says, it embraces "all of true theology, all of true philosophy, and it lies at the basis of all science." Consequently, then, my friends, the origination of a State association, representing to grant a power, so potent a thought,—so glorious a prophecy for humanity, is worthy of your attention and devotion. Spiritualism in its facts and phenomena is shedding an influence far and near throughout the length and breath, not only of this country, but of the entire world. It is influencing every department of life, but more especially in the departments of morality and religion. It is shining far above the bill-tops of superstition and fanaticism.

This great system bases itself upon the harmonious action of natural law. It derives none of its powers from without the domain of nature. It is not, as has been supposed by many, a system of supernaturalism. There is nothing connected with its phenomena or its philosophy that is by any means supernatural. The phenomena may be in their nature supermundane, they may be performed through the agency of laws unknown to us at present, but by no means without the domain of nature. It is a great system that combines all being into

one universal system of inter dependent action, —resolves all rational being into soul, and is perpetually clothing it with those beautiful angelic forms which the Divine Mind is constantly evolving from dissolving matter, and this in obedi nce to law. The great fact in connection with this theory is, that it is sustained by all its facts, and its facts enforce the efficacy of its theories, so that neither contradicts the other.

Spiritualism does not involve, as some have supposed,—the rejection of the Bible, as Doctor Child has properly said, "and yet as Protestants can not deny to the Spiritualists the right of private judgment in this matter." Neither my friends, does Spiritualism reject Christianity in its proper significance, but, thank God, it throws a flood of light over the records and theories of the past, and invites every man and woman to make a religion for themselves.

The grand aim of Spiritualism, is the emancipation of the human mind from the terrible ecclesiasticism of the past. Its revelation is, that man can best please God by being true to himself; that man himself is the proper judge with regard to all duties existing or pertaining between himself and his God. It teaches that man can bring into his own soul the millenium of true joy by listening to the salutations of brotherly love and kindness. With the good man of Galilee, it teaches that man is greater than the Sabbath,—is greater than the cathedral or the church; that man is greater than the priesthood or the law. It seeks to abolish all the old oppressive hierarchies, and asks every individual child of God to make his own religion.

The terrible superstitions attributed to Spiritualism, catch halo from the truths on which they rest, and the infidelity into which, it is said, Spiritualism has stumbled, has a blaze of glory, a gleam of splendor that will ultimately redeem the entire system from oblivion. This is the system, my friends, that this State Organization has been formed to promulgate; this is a system that is appealing to the human heart, to the human judgment for a decision with regard to its verity. This great system has given an impetus to human progress that is unparalleled by any event even of this remarkable century.

This great system of thought, whilst it has disturbed the old concrete channels; has opened up new grooves for it, and in these grooves, perpetually enlarged, beautiful ideas are flowing. It is telling humanity that the homestead need not necessarily be desolate, but that those who have gone out from our sight, are hovering near. Therefore, it is telling humanity, at least, that portion of the human family who will listen to these inculcations, that those whose forms we have laid away in the cemetery, are not there,—that the old arm-chair by the old family circle is still occupied; it is telling us that these have gone to the Spirit World through the process we call death, but they are not dead, on the contrary they are living in a land of beauty,—in a land of happiness, that this land is not afar off, that there is but a gauzy veil suspended between the two worlds, and through the instrumentality of modern mediumship, the prayers of earth are reverberating through the corridors of heaven; That death heretofore held as a grim and savage monster, standing at the threshold of time, ready to fold in his bony arms and carry away those whom we love, is but God's pale angel hovering just above the pathways of earth, seeking to gather the violets therefrom, in order that he may transplant them amid the flowers of heaven. Is there nothing in a philosophy that teaches these beautiful truths, to win the human heart, the human judgment? Is not this calculated to lead men upward and onward into higher and more glorious fields? This is the system that the Maryland State Society has been formed to propagate—will you as Spiritualists co-operate? Will you lay aside your personal objections? If you will do this, enter into this as one body, then this Society will prove a savor of life unto life. We cannot make anything but men and women out of Spiritualists. It is true they have the most beautiful faith, but, it does not follow that they are the most beautiful people. Are there any differences here? if so, let us dive down to the bottom, and be amazed to find how great a fire so small a furnace has produced.

If you take a quantity of quicksilver, and cast it on the surface of the ground, it will break into ten thousand globules. With a great amount of labor you may gather these up, and again form a beautiful globule.

Spiritualism is the quicksilver of life,—it has fallen upon the uneven surfaces of humanity: it has been broken up by the rough places on which it has fallen—now let everybody exercise a little patience, a little forbearance, a little charity, and we will collect these globules into a magnificent and gorgeous sheen on which will be reflected the glory and beauty of the higher life, by the beauty of this.

Let us, then, come together as a glorious band of brothers, and let Baltimore become the great centerstance between the North and the South for the union of God's people, and the spread of this great truth!

Then, Spiritualists, come like brothers and sisters, and tell the world by your conduct, how beautiful a thing Spiritualism is. Then, indeed, will you and they begin to realize this great power of the nineteenth century, which our brother has so nobly delineated to us.

Brother Forster here closed with one of his thrilling poems, which we were unable to report.

DURABILITY of the TRANSATLANTIC CABLES.

A writer in the Oneida *Circular* raises the question of the durability of the telegraphic cables connecting the coasts of Europe and America, one which, just now, seeing that the third effort has proved a complete success, in the laying of the Franco-American cable, is a question of much importance; to which is appended the following interesting reply:

"These lie in mud at the bottom of the ocean for almost the whole distance. There is a short line from twenty to forty miles in length at each end, that is not so imbedded; and this is very large and strong. The soft mud in which most of the cable rests, is made of the shells of little animalcules. This deposit, which is all the time accumulating, will probably sometime harden into limestone. So far as the gutta-percha covering of the cable is affected at all by the water, it is condensed by the pressure, so that the insulation of the cable is all the time improving. The old cable of 1859, I think is now the most perfect of the three. The electric currents are so slight, that the transmission of messages does not affect the cable at all. There is nothing therefore, to wear it out. In the course of a great many years there will probably be a large deposit of mud over it, burying it to quite a depth, and still further protecting it. The chances of its being disturbed or broken by enormous icebergs are not very probable, as for most of its length, it is laid in water over two miles deep. The one other possible disturbing cause, Should this deposit harden into stone, there might be an upheaval of the strata at some time that would produce cracks, and fracture the cable. But that at best is a very remote possibility.

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"The Pen is mightier than the Sword."

THE SUPERNAL SPHERES.

MAN'S SPHERE OF ACTION ENLARGES —THE MYSTERIOUS SEED—LIFE SUSTAINED BY SPIRIT INFLUENCE—THE ORGANIZATION OF NATURE'S FORCES —AUTOMATIC ACTION OF LAW—THE GRANDEUR OF MAN'S DESTINY.

"Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe."

It is indeed difficult for humanity to fully understand the action of law in all the depart nents of God's vast universe. In our intercourse with Nature, we only catch a glimpse of the beauty and wonderful mechanism embraced within her interior organism. This earth, our own solar system, the nebulous matter diffused throughout all space, and the stars decking the blue vault above, are only the component parts of one vast machine, moving on their destined course with unceasing regularity. The idea of machinery being connected with the dispensations of God is no new one.

Man is a miniature God, controlling to a certain extent the elements here; but how inconceivably grand his future destiny when his sphere of action will be enlarged just in proportion to the advancement he has made in understanding his own interior nature and those laws connected with the government of the universe. Beautiful law,—grand and magnificent in proportions, the key that unlocks the massive doors of the Cathedral of the Universe, the chimes of whose bells tell of thy advancement! We here catch a key-note to a grand truth! In all of the dispensations of God, there is a mathematical rule in connection therewith. That comet, how brilliant! how dazzling its splendor as it moves on in peerless majesty throughout the realms of space! You think it a child of chance, perhaps, thrown off from the bosom of some central orb, to astonish the world by its eccentric movements? Ah! be not so foolish as to suppose that it is a child of chance! In the realms of space, where "the morning stars first sang together," there is a mathematician who computed its size and assigned it a position before those forces were set to work, which resulted in its unfoldment. No grander truth was ever uttered than this, "Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe."

On earth, we find men engaged in a diversity of pursuits. The oak springs from the acorn and becomes a massive tree, sending forth its branches in all directions; a combination of elements produce iron, coal and other useful material. Man here can not create them. He does not understand the laws that produce the acorn, and causes its little tendrils to extract nourishment from the soil; he can not make iron and coal, such as are found in the earth. Certain forces act independent of him, and produce those results. But he can solidify hydrogen gas; he can solidify the vapor that rises from steam and make a solid body of ice out of it; he can change the solid bar of iron to a fluid state, then to a vapor, scattering it, as it were, to the four winds of earth; he can collect the gases and produce with them astonishing results. He controls the elements here only on a small scale. As he advances in knowledge, his creative powers become unfolded. Here he fashions from the elements already created, leaving the first cause unthought of.

A child here, a poor puny child, gazing with unfeigned delight around him, the works of nature are only so many playthings for him, the true character of which he does not understand. But his view is upward; he pauses not; he aspires to be a Creator,—a God. He builds the palatial residence; he constructs the intricate machinery of an engine; he draws electricity from the murky cloud; he makes use of the bed of the ocean for the electric wire; he sa is above the hills and mountains, and defies the storms of earth; he is grand in his conceptions,—for he aspires to be more than a man—a Creator. Well, pause a moment at the grandeur of his destiny. Now, he is merely "second-hand" in his operations. He does, it is true, many marvelous things. His destiny is not only to mould, to fashion, to construct, but *to create*; for, as he advances, he must *become a Creator*. Well, this is deep water. This is but one step in progress to be able to construct an engine from the ore imbedded in earth; another step and you are able to bring the forces to work that make this ore; another step, and you are able to bring the forces at work that make all ores; still another, how grand the thought! and you are able to control those forces that made the earth, and in that sense you are truly a Creator!

Tell me not that those wise sages in the Spirit World do not possess that power. A circle of scientific spirits sustained a man's life in Ohio for sixty days, without a particle of food. It was through the instrumentality of spiritual influence that the young girl's life in England has been sustained so long without food,—a case we published last week. Indeed, we know it to be a fact that in their experiments,—they are constantly bringing into existence on this earth, choice plants and rare seeds. To one lady they furnished a rare seed, depositing it in her garden and telling her to watch it with care as it would produce a blackberry unexcelled for richness of flavor. What she was told by them proved true. The seed germinated, and on arriving at maturity, the fruit was all that could be desired.

There is a law that governs all things. There was a "first cause" that produced that seed, and once created, it ever afterwards repeats itself, or the forces of which it is composed become automatic in action.

We can not now tell you all in relation to the occupations of spirits in the Summer Land. We know your destiny is grand! Words are a poor vehicle for thought. The artist's pencil and brush is far more expressive. Their language is more sublime, for it speaks to the higher senses! It holds converse with the intuitions! It comes *en rapport* with the inner senses! Language can not express power; God knew it Those glistening orbs, that belt of nebulous matter, the silvery lighted moon, the blue vault with its innumerable stars, bring home to the soul an idea of power. Language, feeble language, at best incorrect, full of errors, can not describe power so as to bring it clearly to the understanding of humanity. Worlds and systems of worlds talk to us—how sublime their thoughts! The words of their language can not be found in the lexicon, for they only speak to the intuitions.

Chance is no part of God's dispensation. Electricity is not intelligence, and can not read the thoughts it is constantly transmitting. Without intelligence to guide and control its movements, it would do nothing. But the spermatic germ in the womb becomes finally an organized living entity, a living soul, to exist throughout the never ending ages of eternity—who superintends the assimilation of forces from the system sending to this part bone, to another part nerve fibre, to another part muscle, to another part this or that? Well, this is a pertinent question. Did I not tell you that certain spirits made a seed, and depositing it in the earth, it germinated and produced a fine plant, ever after producing its kind? Nature's forces are automatic in action when organized. Ah, there is the fact! That automatic action requires no superintendence when the organization is perfected. There are directing spirits on that comet, as it whirls off through the immensity of space, dancing among the stars and planets—so says Judge Edmonds, and so say we—and why? Because the forces have not yet been so organized that a perfect automatic action is the result. They will watch it carefully for many years, for be it remembered that these wise sages work by means.

In the organization of all planets, in the concentration of all nebulous matter, there is a system of forces set to work, that is constantly superintended by the high intelligences, resulting finally in a perfect automatic action. The forces at work in the formation of the germ child, are so organized that a perfect automatic action is the result, requiring no one to superintend.

We desire to be explicit in regard to this, for there are many who entertain the idea that *all* first causes are automatic in action, and that all things were produced by the automatic action of law—a more egregious error never existed.

Thus degree by degree we advance on the domains of nature, appreciating the sublime fact that at each successive step, the darkness recedes and the morning twilight of a glorious day bursts in on our enraptured vision. Remember then, children of earth, that your destiny will be inconceivably grand if you desire it, for we would here say that desire is the prayer of the soul, and whether you desire good or bad, you are sure to receive a response.

Starting out then with this stand-point, that "Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe," we have to a certain extent unveiled the future destiny of man, for admitting the fact that "Knowledge is power," one must be in proportion to the other, and of course, it must find its appropriate field of action, or man's usefulness would be lost. Then, strive to understand your own interior organism; delve deep into the mysteries of nature; solve those problems that relate to the government of the starry regions: the formation of nebulous matter, and the construction of worlds. Never let your mind rest. Soar upward in your aspirations; be useful; aid struggling humanity; lift up the down trodden; encourage the faint hearted; and a life of pure bliss will be yours in the world to come.

BRO. A. J. HIGGINS.

In another column will be found the obituary notice of Bro. Andrew Jackson Higgins. Very many of the old Spiritualists of Illinois, Wisconsin, Indiana and Michigan will admit that their attention was first drawn to the subject of Spiritualism by our recently deceased brother.

H. M. Higgins, Esq., music dealer in this city, and A. J., his brother, were bold and fearless advocates of the philosophy of spirit intercourse for years, when others more timid would have been fearful of consequences, in a business point of view, and remained silent upon the subject. We are happy to say that they were born of parents, and composed of elements that knew no fear, that ever prompted them to do right. Father and mother, brothers and sisters—all true, noble men and women, who believed in the gospel of spirit communion, and practiced and preached what they believed.

For several years, Bro. A. J. had been engaged in the noble work of healing the sick. While we regret, and drop a tear of sorrow at his translation, yet we have this consolation, that he has done his work well. His change to a higher sphere of life is his gain.

Dr. Swan, the great healer, is yet in this city, receiving patients, as usual, at the Adams House.

INSTINCT—ITS POWER AND IMPORTANCE—A CASE ILLUSTRATING ITS SUPREMACY.

Knowledge, by which is usually understood a perception of facts by the five external senses, it cannot be denied, is an excellent thing; but that there is a more certain and more positive method by which conviction is carried to the center of thought, has long been observed by philosophers; and it is a subject largely demanding attention and cultivation by the new or Spiritual Philosophy.

Instinct, which, when applied to man, we regard as only another term for inspiration, may be considered as inherent knowledge, or more truly speaking, principle; in contradistinction to knowledge arrived at through the process of observation and reasoning. To reason is simply to manipulate the external senses. Conclusions arrived at by this man-boasted power are, therefore, liable to be erroneous; hence the great diversity of opinions in regard to theological, legal, medical, and all other questions upon which men reason. And the difference between the two is that inspiration or instinct is infallibly true, while reason is prone to error, and never finds truth except in particles. Reason is, therefore, carnal, whilst instinct is the unerring voice of God in the souls of men and animals. Hence man will remain on the shady side of truth just as long as he attempts to explain inspiration and instinct by his boasted power of reason. His five senses have imperceptibly led him astray from the beautiful and comforting consolation of instinct or inspiration. And hence in religious matters infidelity has been the consequence, and doubt and confusion in all the relations of life. Reason would fain explain instinct, which is as a child giving instruction to its parents. Reason can only know of instinct and inspiration, which is inherent knowledge of principles, and shows reason to be an erratic youth, and makes clear what reason may leave in doubt.

We often behold this mighty silent power even in the young of animals; many of which, although not accustomed to water in their grown-up state, will swim as soon as thrown into the water. And who ever heard of the mother duck teaching her young ducklings how to swim, and explaining or reasoning upon the philosophy of propulsion in water?

We have a case of a woman reported in the July number of St. PAUL'S, a native of Bourgogne, France, who was guided solely by this inherent power. We make the following extract which is interesting, as well as serving at the same time to enrich our subject:

"Babette was no less a character than her brother Martin, but of an originality quite distinct from his. What in him was acrimonious bile, in her, was undiscriminating goodness, and her sole wrong to man was an uncompromising preference for brutes. Her intellectual faculties were of the lowest grade, and the reputation of her childhood had been that of a hopeless idiot. She was unable to read or write, and had never learned to tell the clock. She knew the hours from the dial that needs no repairing, and she read from the statute book of nature, in no ambiguous characters, that order, thrift, and cleanliness are God's first law. She lived in uninterrupted conversation with the dumb beings around her, and possessed means of intelligence which were secrets between herself and her correspondents. She could ascertain from the mare, what ailed her kitten, and understood an application from the cow for change of pasture. Her parallel has been imagined by Victor Hugo in his romance of "Conscience l'Innocent." The legion tongues of nature, whether expressed in cries, in squeaks, or croaks, were as familiar to her as the voice of her own brother. The birds and frogs gave her warning of the approach of rain and sunshine, and she prepared for change with all the certainty of unerring instincts. She lived among the dumb natives of the field, untleared and unsvolded. No bird suspected her of wrong, no reptile fled at her approach. In the meadow the magpie refused to move out of her path; on the plain the sky lark flew to its nest before her eyes; and in the wood the squirrel remained in sight upon the tree which sheltered her. With Hugo's Innocent she had brought home clustered bees from forest hives, and with Legouve's Gilberte had nursed and cured a dying duckling which had been seized and partly devoured by a hog.

Had Babette been free and friendless, she might well have smiled on society and passed her way. Her nature was ready found in some secluded wood, her food the roots and berries, and her companions the birds and beasts. But Martin, her sole relative and guardian by law, had charge of her person and estate. She had for some time; pined under restraint, but had taken strength from Rabbi, and was for many years her brother's only housekeeper. She ordered his cottage with superstitious minuteness, deferred to him with conviction, and reverenced his profession with a religious awe. Her aversion to beef was invincible, and her brother's taste was so little carnivorous that he abstained habitually. Babette's resources provided ample compensation. Her larder was the open field, and the forest her kitchen garden. She had wild salads for all seasons, and fragrant herbs in endless and refreshing variety. Martin took all his sister presented him, relying on her instinct with blind faith."

A.T.STEWART AS A PHILANTHROPIST.

The following is the closing portion of a letter from a New York correspondent:

I have long thought the greatest philanthropist is he who shows how benevolence and good deeds may be made profitable, for then he will enlist all the selfishness of mankind on his side. Readers and cynics agree in estimating the immense power of that function of human nature, and the one thing desirable in our day is, I take it, to develop an enlightened selfishness and organize it for action.

First, he is erecting a huge iron building of many stories to serve as a hotel, or boarding house, for working girls—than whom no class in the city ands more difficulty in obtaining decent—not to say comfortable—shelter. It is intended to be a self-sustaining institution, and yet it gives them a comfortable abiding place and board at an exceedingly small cost. I venture to say that this experiment will do quite as much towards securing women in their rights as at least three of Miss Anthony's speeches; but then there is nothing startling in it.

Well, we admire the philanthropy of this eminent millionaire and would be treasurer of the United States, still we do not think it right to accord to him the meed of praise that so many appear to think that he so eminently deserves. Really, we think that A. T. Stewart, the prince among merchants, is not even entitled to that comprehensive cognomen, philanthropist. His great wealth gives him a reputation and name, yet in our opinion there are hundreds of thousands in the State of New York whose heart yearns for the relief of suffering humanity with an intensity that would over shadow anything of the kind in A. T. Stewart. How many there are, with only a dollar in the pocket—their all—who would cheerfully give the same for the relief of some suffering companion. Such generosity is indeed magnanimous, and by the side of which the boasted philanthropy of A. T. Stewart sinks into insignificance. That individual who has a nature yearning to do good, whose aspirations would incite him to encircle within the arms of his affections the whole suffering world, is in its truest sense a philanthropist,—though he may not have a cent in the world.

Mr. Peabody, the banker, a man of immense wealth, has been instrumental in doing great good, yet will of his beneficence sinks into insignificance by the side of the widow who gave her last mite to aid suffering humanity.

In the Spirit World, each one gravitates to his natural position, regardless of the high and exalted place held on earth, or even if it is otherwise. Look out, then, for your "philanthropic laurels," A. T. Stewart and Mr. Peabody, for some poor man or woman, who never gave away ten dollars in their life, may be far above you in the Summer Land.

MAIL ROBBERY.

Judging from our own observation and the observations of others, in the newspaper business, there never was a time, comparing with the present year, for losses of money sent by mail.

Our losses have become so frequent that we have applied to the Post Office Department for redress, and hope they may be able to bring the rogues to justice.

We charge no one in particular, but we do say that Mail agents who run on railroads, Post Masters and Post Master's Clerks, should be selected from those of well-known principles of integrity, rather than from the fact that they may have been faithful to some time serving politician.

Post office orders can be procured at many offices now, and ought to be furnished at every Post office. Letters can be registered at any office.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may deducted from the amount to be remitted.

REAL ESTATE FIRM.

We would call the attention of our readers to the card of Graham, Perry and Co., in this issue of our paper. This is one of our most reliable firms, and parties need have no hesitancy in entrusting any business with them,—either in investments or in having money placed on loan in their hands.

This firm are making a speciality of property at Jefferson and vicinity, where they have large investments. This point is destined to be one of our most important suburban villages. It lies high, and is admirably adapted both for residences and cultivation. Some very important improvements are now being made at the Station and in the Township, which will be largely increased next Spring, and must necessarily largely enhance the value of this property. Parties desiring to invest in Jefferson property or vicinity, can have a free ride there by calling on the above firm, who are prepared to sell fifty lots or one-acre or five acre tracts, of farms from twenty to eighty acres, as may be desired.

DR. J. R. NEWTON, THE GREAT HEALER OF THE AGE.

In another column of this number of the JOURNAL, will be found the advertisement and many well authenticated certificates of wonderful cures performed by Dr. J. R. Newton, the great healer of world-wide celebrity. While a very few cures performed by the Gentle Nazarene, served to DRIFT him, in less than nineteen centuries afterwards, Dr. J. R. Newton appears, and scarcely a week passes in which he does not perform "even greater things."

The Doctor is a devout believer in all that was named as essential by the Great Reformer—not in the dogmas of a perverted Theology, instituted by a sensual priesthood, ancient or modern, but in a Divine Principle, manifested through the great and good in all ages, "God is love."

DR. SWAN.

Dr. Swan is still treating chronic diseases with the most satisfactory results, at the Adams House, foot of Lake street, close by the Michigan and Illinois Central Railroad depot. Persons wishing to consult the Doctor, by calling at his rooms, will be furnished with abundant evidence from unimpeachable authorities of the wonderful cures he has been able to perform.

CHAS. H. READ'S PHOTOGRAPHS.

In this number of the JOURNAL will be found an advertisement of the photograph of Chas. H. Read, the much tried medium for physical manifestations. Mr. Read informs us that he shall be in the West the ensuing fall.

PLANCHETTE.

We are unavoidably behind time in filling orders, received for the above named little instrument. We shall have a new lot as soon as the manufacturer can supply us—in a few days at most.

REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance.

Amusements.

McVICKER'S THEATRE.

Edwin Adams is meeting with a triumphant success at this famous pleasure resort, in "The Marble Heart;" or, "The Sculptor's Dream."

Next Monday evening, Aug. 30th, will be introduced the great poetical Drama of "Enoch Arden."

WOOD'S MUSEUM.

It is announced that this is the last week of "The Victim of Circumstances," and that on Monday, August the 30th, will be produced for the first time on any stage, "Robertson's Progress," in which Mr. Frank E Aiken will make his first appearance since re-opening this fashionable resort.

DEARBORN THEATRE.

The friends of this popular resort will doubtless be pleased to learn that the lessees, Emerson and Manning, have fulfilled their engagement at Milwaukee, have returned, refitted up this beautiful theatre, and will re open it on Monday, the 30th of Aug.

NEW APPOINTMENTS.

E. V. Wilson's appointments for September are as follows: Joliet, Ill., Saturday and Sunday,—4th and 5th; Morrison, Ill., Tuesday, Wednesday, Thursday and Friday,—7th 8th, 9th and 10th, evenings.

Sterling, Ill., Basket Picnic, Saturday and Sunday—11th and 12th; Algonquin, Ill., Thursday and Friday—16th and 17th.

Dixon, Ill., Saturday and Sunday—18th and 19th; Daysville and Pine Rock, Ogle Co., Ill., Monday, Tuesday, Wednesday and Thursday—20th, 21st, 22nd and 23rd.

There will be a Grove Meeting at Pine Rock Ogle Co., Ill., during the time, where we expect to meet our friends, and have a good time. Those Adventists and Sadducees who have been so loud mouthed, are invited to be present. Pine Rock, Ogle Co., is on the State Road, near the Christian Meeting House, five miles north from Astoria, and ten miles north west from Rochelle.

Oakfield, Wis., N. W. R. R., on Saturday and Sunday—the 24th and 25th, meeting the North Western Spiritual Convention. Everybody knows that this Conference is one of the best in America.

We will speak in Detroit during October, and can fill engagements in the Country during the month on week day evenings. Those who have written usheretofore, will, if applying at once, have the preference. Let all be governed accordingly.

Address Lombard, Ill. Subscriptions received for the RELIGIO-PHILOSOPHICAL JOURNAL.

E. V. W.

Personal and Local.

Peter West's rooms are thronged with visitors, seeking for communications from the Inner Life.

Moses Hull speaks in the Everett Rooms, N. Y., during September.

Mrs. Walsbrooker will soon be in Iowa.

Rev. Dr. Bainard has changed his residence from Lansing to Battle Creek, Michigan.

We understand that our Brother, A. J. Fishback, has been engaged to come to this city to lecture during the coming year, at Crosby's Music Hall. We are told that the officers of the Progressive Lyceum engaged him. Mr. F is a popular and instructive speaker.

Mrs. Laura De Force Gordon addressed the citizens of Sparta, Wis, Aug. 15th.—On the Entranchisement of women. It was truly a splendid effort. Most nobly did she vindicate her own womanhood, and the dignity of her sex. Her auditors were about one thousand. Mrs. Orrin Abbot has just returned from a pleasant trip in the country, and may be found at her rooms, 127 South Clark Street. Mrs. Abbot is one of the finest Developing mediums in the country. Her powers are truly remarkable. At the first sitting, she will enable the spirits to obtain such control of any person, that he then will be made to write the name of some friend who long since passed to the Spirit World. Besides, she is a most excellent healer. Give her a call.

Norman Rundles, writing from Janesville, Iowa, speaks as follows of the labors of Mrs. Addie L. Ballou;

Your remarks on the merits of Mrs. Addie L. Ballou brought to mind her visit to our place, the fore part of last June. She commenced her Lectures, under very unfavorable circumstances; the spirit of old orthodoxy had resolved to shut the doors to all investigations of Spiritualism. But a few of the most venturesome came out to the first Lecture and were not hurt. The way being opened, they came out in large numbers, even more than the house could hold, and the impression left among all classes, was liberalizing and beneficial. Too much cannot be said in her favor. We hope that more such will visit this benighted land ere long.

Elijah Woodworth, Charles Farlin and Emma Martin, have the following appointments in Michigan:

Sept. 14th, at Onondago, Ingham Co.; Sept. 16th, at Caton Rapids, Caton Co.; Saturday and Sunday, Sept. 18, 19th, Grove meeting, near Demonville, Eaton Co.; Thursday evening, Sept. 23rd, near Hiram Hammond, Hamlin, Caton, Co.; Saturday and Sunday, Sept. 25, 26th, Grove meeting at Hickory grove, Parma, Jackson Co.; Tuesday evening, Sept. 28th, at Marshall; Wednesday evening, Sept 29th, at Asa Hutchinson, near Geneseo, Calhoun Co.

Saturday and Sunday, Oct. 2nd and 3rd, Grove meeting at West Climax, Kalamazoo Co. Mediums in particular invited to attend.

WRITINGS OF OAMAHA.

Chicago, S. S. Jones, Publisher, Religio Philosophical, Publishing Association.

The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the Theme.

The first chapter treats of—Division of substances—The Senses—their Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied.

The second chapter treats of—Man Strange to Himself—Bees and Eyeless Fish may See in the Dark—Matter, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Star.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of—

The fourth chapter treats of the Duality of Man—The Spirit Body only Lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moves and Tips—The Box Girls—Media—Spiritual Atmosphere around the Body—Magnetism—Snakes Charm Birds—Spiritual circles—Spirits magnetize Mesmer—Religious Conversions Through Magnetism.

No little work has ever been published which abounds with more interest in treating on a least—entire matter.

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A FORTUNE IN ANY STATE—Rights for Sale—New patent article for every female. Sample $2. Address INVENTOR, P. O. Box 2634, N. Y.

PUBLIC MEETINGS.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul.

By order of Com.

Obituary.

May 17th, at Amboy, Ill., Elisha Dowd, in the 76th year of his age.

Deceased was a resident of Oswego, Kendall Co., and was on a visit to friends at Amboy, and dropped dead without the least warning. He lived and died an ornament to the cause of Spiritualism.

Gone to the Summer Land, at Martinsville, Mo., on the 23rd of August, 1869, in the 42nd year of his age, A. J. Higgins, M. D.

This noble heart beat strong and firm for the Right, regardless of public opinion. His untiring efforts to relieve the sick, and also teach his patients how to care for themselves, will long be remembered by a large circle of acquaintances, and friends throughout the West.

His cares are all o'er,
He will suffer no more,
But his sweet gentle music we hear,
Wooing us o'er to the evergreen shore,
His spirit will ever be near.

SPECIAL NOTICES.

Dr. Dake, the Analytic Healer.

Dr. Dake, the Analytic Healer, has closed his office in St. Louis during the heated term, and will visit the larger towns and cities in the North and West. The afflicted should bear the same in mind, as his success is eminent in chronic and lingering complaints. The Doctor has won many handsome encomiums from the sick and suffering. The Doctor is a staunch spiritualist, and gives the credit of his remarkable cures to the Spirit World.

No. 22, Vol. 6—2t

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Send for an Agency of the Positive and Negative Powders. Address Prof. Payton Spence, M. D., Box 5817, N. York City. See advertisement of the Powders in another column.

Spence's Powders.

The ingenuity of man has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders. I have known a single box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. Mailed, post paid, on receipt of $1,00 for one Box, or $5,00 for six Boxes. Address, Prof. Payton Spence, M. D., Box 5817, New York City.

For sale also at this office. Address S. S. JONES, 192, S. Clark St., Chicago.

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ADVERTISEMENTS.

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THE FAMOUS PHYSICAL MEDIUM,

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No Medicine Given. No Pain Caused.

No Surgical Operation.

Dr. J. R. NEWTON's practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every practice not only acknowledge this power but have sent to the treatment for themselves and families, as well as advise it to their patients.

Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to perfect health. ALL who receive treatment are benefited.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable disease—and so sure is the effect, that but few diseases require a second treatment.

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☞ Patients bedridden from Female and Spinal Weakness will in every case be cured at once.

Paralysis is slow and uncertain; sometimes these patients have been fully restored with one operation, they are, however, always benefited. Deafness is the most doubtful of any malady.

Those persons who cannot well afford to pay are cordially invited to come and be cured—

"Without Money and Without Price."

The following late testimonials are given with the consent of each who wish them known for the benefit of suffering humanity;

INDIANAPOLIS, Ind., Nov. 30, 1868.

DR. J. R. NEWTON—*Dear Sir:* Duty impels me to give you a plain statement of my life's sufferings, and cure by you, which you may publish.

I, Abraham Clarke, of Indianapolis, Ind., 21 years old, the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wallings were intolerable to those around me, on Saturday last, Nov. 28th, went with my mother to see if you could cure me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doctors said were incurable, that I had faith you could.

To make a short story, I say, you *cured me perfectly*, with one treatment. I arose upon my feet, walked without limping, with a firm, easy step, raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men can do. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream.

In gratitude I am your friend,

ABRAHAM CLARKE.

INDIANAPOLIS, Nov. 30, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

Described and sworn before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion, State of Indiana.

J. P. PINKERTON, Notary Public.

The foregoing statement of my son, Abraham Clarke, is all true.

ISABELLA CLARKE.

Rev. Frederick R. Young, came from England last June, with a malady that baffled the best physicians in the country. He returned cured with one treatment, and a full account of it was published in several English papers.

Ivory H. Thompson, Middleboro', Mass. Paralysis, unable to sit up or move for eight months, was not expected to live, he was cured with 30 minutes' treatment, dressed himself and walked a mile without a halt or limp; this was last June, he made his own hay and continues well.

Mrs. Abby Otis, Whitmarsh, South Hanson, Mass., Hemorrhoids 18 years. Epileptic Fits 10 years, during 9 years it frequently took four to hold her; she called on Dr. N. lately, and represents herself perfectly cured, over a year having elapsed. She will be pleased to be referred to.

Miss Joan Bonney, East Bridgewater, Mass. Spine and Female Weakness, unable to walk for over three years, brought to Dr. N.'s Office on a bed, was restored to health with one treatment and walked a full mile at once.

Louisa Harlow, Bridgewater, Mass. Unable to walk but little for 20 years, perfectly cured with one treatment, walked a mile or more at once. Female and Spinal Weakness.

Japhet B. Packard, West Bridgewater, Mass. Unable to speak for 16 months. Cured instantly to speak as well as any one.

Miss Mary M. Tisdale, 51 Oak street, Middleboro', Mass. Female Weakness, lame back and general debility, unable to walk but little the last two years, cured. She writes that her friends feel as if one had been raised from the dead.

Jeremiah Hill, Smithfield, Me. Very lame four years, cured in 15 minutes, walked off well without limping, and left his crutch and cane.

Mrs. Lucy W. Dewey, Worcester, Mass. Spine and Womb Disease, three years, unable to walk for the last three months, cured with one treatment and walked out.

Thomas W. Richmond, Burrillville, R. I. Diseased Kidneys and Bladder, with Hemorrhage, cured.

Joanna Cook, Ellsworth, Me. Spine Disease, a case of great suffering, cured.

Daniel Shepley, Bangor, Me. Very bad case of Heart Disease; cured.

John Coyle, Jr., Newark, N. J. Catarrh and Dyspepsia; cured.

Mrs. Macia Phillips, Waterville, Me. Four years her limbs were so contracted as to be unable to put her feet to the floor when in a sitting posture. Had the advice of the most eminent physicians. Her limbs were straightened to walk, the first treatment; on presenting herself perfectly cured to the doctors who had pronounced her incurable, they said: Well, this Dr. Newton has some power that we cannot account for.

William Grinnell, Exeter, Me. Wry Neck; cured.

Clara A. Hill, Bradford, Me. Three years an invalid with paralyzed limbs, blinded; could not bear a ray of light, brought on a bed 20 miles, with a few minutes' treatment was restored to perfect sight and strength of limb, the next day walked a mile.

D. D. Aikin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cured.

Ellery C. Crosby, Albion, Me. Cured of Consumption; he was so low when brought as barely able to walk. He will be pleased to be referred to.

Mr. Moses M. Hofsdon, Kenduskeag, Me. Heart Disease and Female Weakness, bed-ridden four years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Mathews, Waterville, Me. Female Weakness and Spine, unable to walk for one and one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovarian Tumor, confined to bed, and so low it was thought she could not live; she is perfectly cured.

Geo. B. Downer, of Brown street, Portland, Me. Scrofula, his arm was literally rotten; perfectly cured, leaving nothing but white scars.

Clara A. Boyce, Indianapolis, Ind. Blindness 12 years; cured.

Isaac Lockwood, Indianapolis, Ind. Neuralgia eight years; so bad as to lose sight of one eye four years, cured and sight restored; age 17 years.

John Carr, 81 Massachusetts avenue, Indianapolis, Ind. Right eye totally blind, cured, sight perfect in five minutes.

Mrs. Clarissa A. Boyce, Indianapolis, Ind. Blindness 12 years; cured with one treatment.

Mrs. Amanda Myers, Indianapolis, Ind. Neuralgia three years; cured.

Mrs. Hattie Brossen, Indianapolis, Ind. Chronic Ulcerated Throat; cured.

Hannah O'Conner, Lanesville, Ind. Leg drawn up by contracted cords; cured in five minutes.

Libbie C. Stephenson, Pendleton, Ind. Wry Neck and Spine Disease; cured; walked off well.

Mrs. A. Gebhard, 14 Delaware street, Indianapolis, Ind. Cured of Inflammatory Rheumatism.

Mrs. Annie Scott, Indianapolis, Ind. Lame hip four years; confined to her bed most of the time; restored to good health.

Joseph Sulgrave, Perry Township, Marion Co., Ind. Heart Disease and Dyspeptic 30 years; cured.

Hemleson Hemming, New Paris, Ind. Paralysis all over; cured with one treatment so that he had no use for crutches.

Mary B. Lincoln, Norton, Mass. Spinal injury from a fall; unable to walk for 13 months. She was perfectly cured, Dec. 30th last, in 30 minutes, and walked a mile unaided.

Nathan Rowley, Fulton, N. Y. Cured of Dyspepsia and Liver Complaint. His wife was bed-ridden for three years, from Spinal and Female Weakness; was perfectly cured with one treatment.

Miss Amanda M. Hubbard, Winthrop street, Roxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three years; was instantly relieved of all pain, and in an hour cured herself and walked to her mother's and called on her neighbors. This was in June last; she remains in perfect health.

James Albert Town, son of Joseph DeWitt, Oneida Co., N. Y., 15 years old, paralyzed eight years, his left hand hung at his side perfectly powerless, also dragged his left foot, walking with great difficulty; he was restored to perfect health and strength with one treatment. In addition to these facts his friends have had eight to twelve Epileptic Fits every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had no fits.

Hon. W. D. Stewarts, Mayor of Syracuse, N. Y., his son 15 years old, cured of a Tape Worm.

James A. Woodin, Camden, Oneida Co., N. Y., Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment.

Albert Stebbins, Homer, N. Y. Very lame four years; could just hobble on crutches.

Harman Cowell, Huron, Wayne Co., N. Y. Partially blind from birth; cured with one treatment to read fine print without glasses.

Almond Lindsay, Vermillion, N. Y. Paralysis of legs; unable to stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.'

Mrs. Ann Delaney, North Hudson, N. Y. Tumor near eye; cured with one treatment.

Mrs. C. A. Smadley, Vermillion, N. Y. General Debility, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and walked over a mile.

Anvin Wilcox, Corning, Steuben Co., N. Y., P. O. Box 466. Broken foot 20 months, unable to walk without crutches, in pain all the time; cured in 30 minutes; walked off well and left his crutches.

W. H. Duval, Utica, N. Y. Left fore finger perfectly stiff for 16 years; cured instantly to bend as free as ever.

Mrs. Elizabeth Potter, Yarmouth, Mass. Could not speak above a whisper for six years; cured instantly.

Charles Abrams, 16 Bolton place, Charlestown, Mass. Blind, lame two years, unable to stand, cured instantly to walk as well as any one.

R. H. Ferris, South Farmington, bad cough for thirty years, perfectly cured. Is now more healthy than ever before.

Mrs. W. J. Chase, No. 4 Ohio place, Boston, inflammatory rheumatism. Cured with one treatment.

James Downing, 20 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine print without glasses.

Miss Martha Bartlett, 137 west Lenox street, consumptive, bed ridden for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment.

Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg as to disable him from walking up stairs the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly swollen; walked with a crutch; was cured in two treatments.

Mrs. Nancy J. Fowler, Margin St., Salem, lameness, and was cured immediately, running with the agility of a child.

Mrs. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March 31st, requiring two persons to carry her in their arms; in thirty minutes she walked back to the coach without assistance, perfectly cured.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years' standing. With two operations was entirely cured.

Mrs. James Estey, of South Danvers, had running scrofula sores on one limb, and was entirely cured in forty-eight hours from the time of treatment.

Miss Matthews, S. Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Meader, daughter of Henry Meader, of South Danvers, had lost her voice for thirteen months; was perfectly cured with one treatment.

Alice M. Ward, daughter of Mr. Nathaniel M. Ward, of Haverhill, Mass., had stiff fingers on one hand and could not use them for two years; cured with one treatment.

Julius Comstock's child, eleven years old, Mexico, N. Y. could not speak for two years; cured instantly to talk as well as any one.

Mrs. Ann Murphy, 28 Steuben street, Utica, N. Y., lame forty months, unable to walk without limping; cured in five minutes.

C. S. Bates, Wampsville, Madison County, N. Y., child ten years old, bad curvature of spine and abscess of hip; called and reported a perfect cure.

Mrs. Norman Shepard, Fulton, N. Y., ulcers on limbs twenty five years, unable to walk without assistance during that time, unable to sleep an hour at a time for four months previous; perfectly cured.

E. B. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton.

Mrs. Clarissa M. Laird, 79 Pearl St., Syracuse, N. Y. Cancer cured.

Mary G. Keans, Harrisburg, West Va., Lame 8 yrs., cured in 5 minutes, and walked off with her crutch on her shoulder; also cured of loss of voice.

James S. B. Norton, Farmington, Maine. Bad Scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cured of a Felon.

Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 4 1-2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Dublin, N. H. Lame 3 years given up by all physicians, cured with one treatment, walked of three miles without crutch.

Edward Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment.

John H. Wilson, Mall Hill, Pa., cured instantly of a stiff hand.

Mrs. G. W. Prescott, City Point Hotel, South Boston, female weakness and general debility, cured with one treatment.

Abby J. Thornton, Greenville, R. I., female weakness and general debility could walk but little for six years, cured with one treatment.

Mrs. Caroline Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment.

Mrs. Abby W. Bruffum, Leominster, Mass., cured of a tumor as large as a person's head.

Mrs. Eunice A. Brown, West Roxbury, Bourn street, cancer on eye fifteen years, perfectly cured, one treatment.

Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for 13 years, cured instantly.

Eugene T. Sherman, 234 Washington street, inflammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment.

Miss Grace Lovis, South Boston, Mass., chronic hiccough for nine months, cured in five minutes.

Benjamin Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic pleurisy.

O. M. Sables, Chelsea, Mass., blind with one eye; cured instantly.

Mrs. Willard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment.

Mrs. Emily Robgins, Harwich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off well, and has ever since done her housework.

Mr. C. H. Pulsifer, Salem, Mass., cured of an enlarged spleen with one treatment.

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Communications from the Inner Life.

He shall give His angels charge concerning thee.

All Communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit World.

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☞ Questions, to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

INVOCATION.

Upon the face of all nature we see ascribed unto Thee praise, thankfulness and eternal adoration, our Father. While all nature is offering praise unto Thee, we would not be idle in the work Thou hast given unto us to do; but we would continue to do Thy will. We would ever praise and bless Thee. We would call every child to praise Thee continually. We would not ask them to praise Thee in vocal utterances alone, but with that earnest, sincere prayer, that constitutes all the actions of our every day life. We realize Thy existence in every day's experience. We realize Thy blessings in the various unfoldments of the material plane. We recognize Thee as the perfecting and all pervading spirit, and the embodiment of all goodness—the bright and shining light that will eventually guide us to that pure and exalted condition so that we may be enabled to see Thee in every existing form of life. We praise Thee for Thy goodness. We praise Thee for Thy kind and loving presence. We praise Thee for the power Thou hast given us by which we are enabled to look beyond all cares and vexations to that time when peace and harmony shall reign throughout the material as well as the spiritual plane of life. Our Father, we would not ask Thy special blessing, for we realize that Thou art ever present with us, and that as we aspire to know more and more of Thee, and look unto Thee in wisdom and truth, that our aspirations will not be in vain. May we ever continue to praise Thee. And may we ever be enabled to look upon Thee as the giver of all things. May that light ever illuminate our understanding, and enable us to look upon Thee as Thou art—an ever existing principle. May all feel that to praise Thee is to live up to the highest lights they have within them. And as Thou hast given them that light which will be acceptable unto Thee, the immutable and divine principle, may we ever praise Thee, and that, too, without cessation. May we realize that Thy spirit permeates and pervades all things; and with the assurance of Thy divine presence, we will adore and thank Thee, our Father.

QUESTIONS AND ANSWERS.

Q. Will you give us to understand more definitely what constitutes spirit guardianship?

A. That question has been presented before, and we have given our ideas in regard to it.—Yet for the benefit of our friend who now asks the question, we will speak a little more fully and to the point. I feel that it is not so much for this questioner as it is for the advantage of others that the question is asked. Tell him that I feel that I am correct. I was about to speak of the laws of attraction and repulsion. When they are more fully understood individuals will then readily comprehend what constitutes spirit guardianship.

Q. Since all truths and principles are to be found in the spiritual kingdom, where is the wisdom of bringing them to earth, and giving them a material covering?

A. It is necessary that these high and noble truths should be brought into the material world so that you may take cognizance of them, and prove them. Spirits you can never see, but the covering of spirits you can see. I was here last night, and I laughed outright to hear the people say that the manifestations you received were so wonderful, so grand. They cannot see thunder, but they do not consider that very wonderful. They heard the noise of the pencil on the slate, but they did not see the spirit who was writing—they saw the writing after it was done. It is very gratifying to witness the effects. You cannot see the wind when it blows your fences down, but you are perfectly satisfied that it is no delusion when you are obliged to set them up again; you are convinced then that you have not been psychologized and deluded by the wind spirit. Many people do not believe in their own senses—think that they are psychologized all the time. I wonder who it is that psychologizes them? May the Lord bless psychology and all those who are susceptible to it.

Q. Will you give us your opinion upon what is termed the dotage of old people?

A. That is a kind of an old grandmother and grandfather idea.

Q. Are there spirits that have power sufficient to shield us from all physical danger, though not permitted to use that power at all times, lest by it they withold from us needed experience?

A. It is not strictly necessary that persons should suffer many times. It is, however, necessary for their development that they should suffer what they many times do pass through. It is because they do not understand the laws by which they are governed, and such suffering does give them a more perfect understanding of those laws. In many cases there are instances where they gain knowledge, and again, there are many in which they are not benefited by such knowledge. Take for instance, sickness and suffering in infancy. Can you conceive wherein it benefits the spirit of a child to suffer physically? Neither is it in the power of the guardian spirit to prevent suffering.—When you speak of suffering, you must not speak of children of a larger growth altogether, the guardianship is over infancy from the first.

Q. Do not the sufferings of infants illustrate that upon that subject, and in that way, we are better prepared to provide against the sufferings of others; and in this manner are not such sufferings beneficial to the world?

A. You, my friend, are not speaking of suffering for the benefit of the whole human race. You are speaking of suffering for the benefit of the individual alone. We cannot conceive that one person should suffer for the benefit of another. Neither would it be justice on the part of a guardian to allow such suffering.

Q. Would we have sympathy for others had we not ourselves first suffered?

A. Most certainly we would. We see it manifested in little children. They manifest sympathy without first enduring suffering themselves.

Q. Do persons in affluent circumstances sympathize with the poor and distressed like those who have been poor and distressed themselves?

A. Not in the same degree. No, you will find some who have always had at their command everything that the world can give, who do all in their power to relieve suffering. For instance, you will see the palace of the high, I won't say noble, but I will say rich man. The inmates, some part of them, would drive the poor child who was suffering, from their door with a curse, because their sympathy is not much developed. Another, with larger sympathy, would inquire and give the child whatever it asked. It does not follow that one must experience suffering to be aroused to sympathy for others.

Q. Does not suffering tend to develop the faculty of sympathy in an individual?

A. In some it does, and in others it does not. That fact you experience in your every day life if you are a close observer.

Q. Are the wards of guardian spirits always present to the view of the guardian spirit?

A. I can not speak from experience. I am not the guardian spirit of any individual—that is not my work. I like children well enough, but I don't like them sufficiently well to be looking after them all the time. It would not be pleasant for me to witness all the pain incident to their lives. I have other work for which I am better adapted. I believe that every father and mother should look after their own children.

Q. Does every one follow that which is most agreeable to them?

A. Yes, sir. That is one of the beauties of the spiritual plane of existence. Individuals follow that desire for which they are best adapted.

Q. Can spirits recognize their progenitors farther back in spirit-life than they could in earth-life. If so, how many generations?

A. I can not say to what extent they might be traced back. Yet if an individual had a desire for that knowledge, and set himself at work to attain it, no doubt he could succeed. Were he adapted to and felt a desire to know, he would be enabled to find out. I don't think there would be any great happiness in going back and finding that out. May be that gentleman wants to know who his great grandfather was. So he propounds that question.

QUESTIONS BY A GENTLEMAN PRESENT.

Q. Should we not have a much higher grade of spirit manifestations in our circles if there could be perfect concert of desire?

A. A concentration of desires for some good and noble phase of manifestation will naturally result in a higher order of such manifestations; but if the minds present are fixed upon a particular manner in which they wish the spirits to control the medium, that very concentration of thought will render conditions unfavorable for the manifestation most anxiously desired. The necessary conditions for spirits to approach and manifest themselves are subject to a law, and they can only do so in accordance with that law. That condition is a negative or passive one—consequently an anxiety on the part of the circle would render the conditions so positive that spirits could not come into that circle to perform what was most desired.

Q. Would it not be best, in order to higher development of spirit truth, to have in circles some one present to *restrict* its members to rules of *order*, as for instance, only one seeking a particular manifestation at one time?

A. Certain rules and regulations are necessary, but if you have one individual who is positive enough to keep perfect order, his influence will render it impossible for spirits to do that which they are most desired to. It is impossible to restrict the desire of any person, only by a diversion of the mind, or by some pleasantry, into another direction.

If some one should attempt to engross the attention at a specified time for physical manifestations, all minds would then be directed to that individual, and all would be so positive in that direction that no manifestation would occur in the direction desired.

Q. Do spirits who departed this life in a state of intoxication return to inhale the fumes of alcohol on earth?

A. I think that would be a very poor consolation. It would be like inhaling the odors of cooking as a means of allaying one's hunger.

Q. A gentleman yesterday told me he thought he was influenced by such a spirit. Could it be so?

A. It is absurd. The idea has become prevalent from the notion of "evil spirits." It is all an absurdity. There are no evil spirits. Spirits act from motives—not for the purpose of doing evil acts, but because they imagine they are going to be happier for it. Such persons are ignorant of what is for their real good, whether they are inhabitants of the Spirit World or yet dwelling on the material plane. Such persons are mistaken as to what is for their good, but they are as susceptible of good instruction as you are, and as ready to receive it.

I wish to have it distinctly understood that there are no spirits in the Spirit World who come back to earth life to influence individuals for evil. It shall be my duty to promulgate an entirely different doctrine to the world. The idea is an outgrowth of Old Theology. Those who devised the idea of a devil, to make a pack-horse for their absurd acts, are often ready to place what they call *evil spirits* in his place.—The doctrines of a devil and *evil spirits* are equally absurd, and both unworthy of true philosophers. They are consistent with the teachings of theologians but unworthy of Spiritualists, who think for themselves, and generally discard the dogmas of the church; but they will get over these fallacies as they reason upon the subject.

FALWOOD SMITH.

Frank's Journal. No. 33.

GIVEN THROUGH THE DIAL,—FRANK, MEDIUM.

I was born in England—lived in the reign of George the First, and was Member of Parliament from Kent.

Before my mother's death I had a leaning towards the Catholic church for she had been educated in that faith; but after that event occurred, I was thrown among those who cared but little for religion of any kind. I felt no compunctions of conscience for absenting myself from church, and when the priest remonstrated, I put him at defiance. This roused his ire, and watching an opportunity he dealt me a blow that put me in bed for a month. I knew from whence it came, and resolved to be even.

I had a farm about four miles from Cambridge where I spent a good deal of my time. While there on a visit, I heard that this priest was in the neighborhood, and I determined to have my revenge.

Leaving my home at night, I proceeded to where my enemy had put up, found him sitting in the room alone, and before he could make a sound, my knife was in his heart. I left at once, and not the slightest suspicion ever fell on me.

But a most miserable man was I from that moment. No penitence could wipe out the remembrance of that deed; no tears wash away my guilt. Every one saw me an altered man, but none divined the cause.

I tried what active life would do, and entered Parliament. I was foremost in every work that promised public good, generally voted with the opposition; and could have been a prominent leader had I so desired.

The king sent for me one day and inquired why I put myself in opposition to his measures. I replied that I cared not little which side I took and to gratify him would side with the ministry. He expressed himself highly pleased, and from that moment I stood high in his regard. After this I was often invited to court, and became quite a favorite with the queen.

There was a lady in her train, of considerable beauty, to whom I paid much attention, and it was not long before I became completely enslaved. She expressed no preference for me for sometime, but at length my attentions were requited by her love. The queen gave her consent and we were married.

Hardly a month elapsed before she detected my secret, and it caused her infinite sorrow. She could not keep her tongue, but must blab it to the queen, who revealed it to the king, and he caused me to be arrested. But there was no evidence against me and I was discharged.

What then were my feelings towards my wife. The most intense hatred filled my heart, and I could not consent to live with her again. We parted and saw each other no more. She went to live among her friends, while I retired to my farm.

A year after this I fell in with a sweet little girl who kept a milliner's shop. I tried to learn who she was, and found that she had neither father, mother or friends. This decided me, and I tried at once to gain her love. But she had been educated by an aunt who was a strict member of the Protestant church, and nothing could induce her to step from the path of duty.

I had a man in my employ who would refuse nothing at my hands. He promised to capture and bring her to my house. It was done, but all this was fruitless, for she still resisted my advances. Maddened at last I forced her compliance and left her overwhelmed in sorrow.

Sad was her condition after this. Wailing and weeping continually. I could gain no more favor. Her whole soul revolted at my approach and I could do nothing but let her go.

This was the most shameful, cruel act of my life. I cannot even now think of it without pain. Her little shop was broken up, and she met an early death.

I had gained nothing by experience—had met with nothing but disappointment, and became a morose discontented man. Life had for me no enjoyment; death no fears. I understood nothing about a future state, for I never gave the subject thought. I looked about and saw change marked upon everything. I considered this an evidence that all things ended in this life. I could not conceive that a life existed beyond the grave. Religion was a cloak for hypocrites,—priests but drones in the hive, living upon the labors of others. Few believed in what they professed—all were mere dupes. Reason was but a dream, hell a scarecrow to frighten fools into the church.

With such thoughts what could keep me here a moment longer than life could give enjoyment. When I became about fifty years old, I let flow a vein in my neck and died.

What was my amazement on opening my eyes to find myself lying upon a rock in a rocky region, all about me wild and desolate. I could not realize this, but lay wondering what it could mean. Presently, I heard a rushing sound like a foaming river. Then voices mingled in the uproar. Soon I perceived dark objects approaching me which I then discovered to be men and women. They rushed upon me with extended arms, clutched me by the hair, and dragged me till life was nearly extinct.

On coming to, what was my agony to see standing before me the priest I had murdered. He glared upon me with bloodshot eyes; related how he had been my constant curse, how he had made my wife extort my secret; how he had joined a band of dark spirits to blast everything I did. He made me persecute that poor girl, and caused such aversion in her against me, and finally caused me to commit suicide. I fairly quaked before his glance, and did not dare openly to accuse him of his attack upon me.

Let me here say that I did not join this band of dark spirits. I could not consent to be where the priest was. He filled me with horror whenever I looked upon him, and all I desired was never to see him again.

After this I strolled away and found myself in a cave where every kind of filthy vermin abounded. I tried to escape, but in vain, they soon overwhelmed me. Then an immense serpent folded me in his embrace and cracked every bone in my body. Then tigers and other wild beasts devoured me. Then I sank up to my neck in a pool of filthy slime, struggled for awhile and was overwhelmed. Then all manner of bats, snakes and lizards attacked and stung me to death. Then I found myself in a vast plane and waited for some one to come and tell me where I was. After awhile an immense crowd of people came and rushed upon me, seized me by the hair and dragged me until I was seemingly dead.

I kept with these creatures for many years, and became as vile a wretch as any of them.

One day I saw a bright object standing near me, and wondered what it could mean. I gazed at it for some time. At length I perceived it was a spirit, but so ineffably bright my eyes were dazzled and I could not look up. Presently a voice is heard in accents mild and said:

"Brother, why do you continue here? There is a beautiful home where I live waiting for you. Will you not go?"

I felt in my very bones that this was a messenger from God, but so overwhelmed was I, that not a word could I speak. The spirit spoke again:

"Brother, be not disturbed, I come for your good. I come to tell you that there is hope even for you; to point you to a better way. Will you not come?"

I trembled in every limb. At length I found words to say:

"Who are you?"

What was my amazement to hear the name of her I had wronged. I fell to the ground in agony. But she continued:

"Brother, do not linger more in this horrid place, but come with me."

I could not move. She stretched forth her hand and lifted me up. I trembled with excitement. "Let me support you," she said.

Her touch infused life in me. I stood erect and gazed upon her. She smiled. It sent a thrill through my whole frame. I tried to walk and succeeded. She led me to a bower and we sat down. Presently another spirit came. It was my mother. I knew her at the first glance.

"My child," said she, "I have been your constant attendant since I left earth; have witnessed all your doings; have mourned and lamented over your wayward course; have striven to arrest you in your mad career; tried to save this poor child from your grasp; but all my efforts were in vain, and you have had to suffer the consequences. I believe you are now exempt from further sorrows. Humble yourself in prayer and penitence, and pray to God for mercy."

I fell at her feet but could not utter a word. On lifting up my eyes they were gone.

What commotion now filled my soul. I could not think, but lay there nearly paralyzed. At length there was pictured before me all the incidents of my life. Every truant act at school; every disobedience of my parents; every licentious thought; every burst of passion; all my thoughts of revenge; my creeping upon my enemy and dealing him the deadly blow; my duplicity in public life; living in reach of right but preferring the wrong; my cruel treatment of my wife, keeping her in exile while I lived in luxury; then the helpless child I had ruined. That was the severest pang of all. How I groaned in agony. I moaned and lamented, and moaned and lamented. So I continued, for I know not how long.

At length on looking up there stood my mother and the child; and with what smiles they greeted me. I felt that my sins were all forgiven. I looked, and lo! my garments were no longer dark. What a thrill of ecstatic joy coursed through my frame. I fell into my mother's arms, and what an embrace I received.

From that moment, I gained solace every day, and every day my garments became brighter and brighter. I am now a bright spirit. The child is my constant companion, and together do we visit those poor wretches with whom once I concerted. At times we succeed in bringing one poor cast away out of darkness and weaving a ray of light around him. This constitutes our highest happiness, and we love to talk of our earth trials and present joys.

It would be well to give some thoughts of the time throughout which all this transpired. My death took place in 1700, and thirty years expired before I entered into bliss.

I will also mention another thing—I have described the horror which assailed me on my entrance here. To me it was all reality, but nothing in actual fact. It is the history of every wicked person that comes here—precisely like the horrors of delirium tremens. I had far more sufferings even than I have related; and none worse than being obliged to keep with those degraded beings.

I have now given you a history replete with instruction. It is the history of every one that sins. Keep it before your mind. Know that every misdeed must pay its penalty; every good act find its reward.

You have been developed expressly for this work. You are now capable of receiving impressions with great facility. You are constantly attended by an immense throng of spirits who come for instruction. Do not suppose that you are deserted by your immediate friends. They are all here watching you with intense interest, and will do all that is necessary, for your welfare. You will have communion with them before long. It has been wisely ordered that you should be waited on by these undeveloped spirits; but you will have them with you not much longer. Their work is accomplished.

☞ DR. CHALMERS beautifully says: "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

☞ Simmons, the Hercules of the Harvard crew, is a third cousin of Ralph Waldo Emerson. He lives at Hawthorne's "Old Manse."

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Asthma,
Catarrh, Neuralgia,
Bloated Bowels.

South Williamstown, Mass., Oct. 28th, 1868.

PROF. SPENCE—Dear Sir: Wherever I hear of a hard case of disease, I go and leave the **POSITIVE AND NEGATIVE POWDERS,** and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the **Asthma** rising 46 years. He also had the **Catarrh,** and the **Neuralgia,** and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 18th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly,

MRS. MARY E. JENKS.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was **Erysipelas.** In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the BANNER OF LIGHT, I had read about your **POSITIVE AND NEGATIVE POWDERS;** and thinking they might reach my case, I sent to the BANNER office and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. SALLIE YOUNG.

Fits,
Catarrh, Dispepsia,
Neuralgia, Liver Complaint,
Chronic Diarrhœa.

ALBERT FROST, of Bucksport, Me., under date of Nov.27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS,** they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs Dart and daughter have been taking the **POWDERS** the one for **Catarrh,** and the other **Neuralgia.** They are about as good as new. My wife has taken them for **Liver Complaint** and **Chronic Diarrhœa.** She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well,

St. Vitus Dance,
General Prostration,
Diptheria, Scarlet Fever,
Cholera Morbus,
Fever and Ague, Spasms of Stomach,
Delirium Tremens

Winona, Minn, Sept. 25th, 1869.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**

A young lady of **St. Vitus' Dance,** of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of General Prostration of the nervous system. She had tried everything. One box of **NEGATIVES** cured her. She is in now better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diptheria. Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with Iodine and such harsh things

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the **Negative Powders** which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb.24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

Milk leg.
Rheumatism, Fits,
Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868.

DR. SPENCE—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deafness, and cured the Numbness in my legs. You can use my name.

POWELL HALLOCK.

Fever and Ague,
Dysentery,
Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868.

PROF. SPENCE—Enclosed please find $2.00, for which send two boxes **Positive Powders.** We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to

JOHN A. SANFORD.

Kidney Complaint.

J. P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of **Positive Powders,** took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troubled since.

The Magic control of the **Positive and Negative Powders** over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina. Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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Vol No 18

Frontier Department

BY........................ E. V. WILSON.

MORMONISM AND POLYGAMY.

A Conversation With Elder Tanner, Mormon of Salt Lake City.

We were drinking water at the well of Brother G——, Wis., on Sunday, August, 1st ult., when there came to the same two men (not angels) who inquired if Mr. G—— was at home. We answered, "No." Offering them a drink of water, they partook freely, after which, one of them introduced the other as Mr. Tanner, of Salt Lake city.

Tanner.— I am two thousand miles from home; have come twelve miles to hear you lecture to-day. I do not deny Spiritualism, for I read of it in the Bible. However, I know but little about it, hence I called to see you.

Spiritualist.—I thank you. Walk in. So we entered the house and were seated, after which the following conversation took place.

S.—So you are a Mormon, and an Elder?

T.—Yes; I am a Mormon and an Elder.

S.—Are you out on a mission for the Saints?

T.—No; I am on a visit here to the friends of my wife, who is with me. This man's wife is my wife's sister, pointing to the gentleman by his side.

S.—After many questions and answers on every subject pertaining to Mormonism, we asked pointedly, If the Elder was willing to talk on Polygamy.

T.—Yes, sir, and will give you correct answer.

S.—Do you endorse Polygamy, yourself?

T.—Yes; it is right, and we practice it.

S.—How many wives have you?

T.—I have four wives with whom I am living when at home.

S.—Are they with you now?

T.—No; only one.

S.—Were the rest of them willing for this one to come with you?

T.—Yes; and desirous she should come.

S.—Have you a favorite among them, or do you love them all as one woman?

T.—My first wife takes precedent of the others, and I think the most of her.

S.—How do you live,—all under one roof together as one family?

T.—No; not as one family, but under the same roof. Two of them live together in one apartment, and two of them live separate, in rooms by themselves.

S.—Are your women quiet and passive, complying with your wish and will? Have you any trouble with them?

T.—O! the usual differences of opinions, but nothing serious.

S.—Suppose your wives, or any one of them, get dissatisfied and wish to leave you—what then?

T.—I give her a bill of divorce, and she is free to go.

S.—Can she be accepted by an other man, and taken in honor, according to your customs as his wife, and retain her position in society?

T.—Yes; and does so, too.

S.—Have any of your wives left you?

T.—Yes; one of them.

S.—What did you do in her case? And if she had children, what was done with them? Who owns the children?

T.—I gave her a bill. She had one child and took it with her, she being capable of taking care of the child. Where they are not capable of taking care of the child, then the man retains the same,—this woman is married again.

S.—Will not this system of Polygamy tend to immorality and prostitution?

T.—By no means,—but the reverse. There are no prostitutes in Salt Lake city or Utah. Such a thing as a house of ill-fame is not known in our country.

S.—But is there never any jealousies, heart-burnings or dissatisfactions with your wives, in regard to the society of the man or husband?

T.—Yes; but we manage that without any trouble. We learn them to know that this course is for our mutual good.

S.—Suppose wife number one wants your company and society, at the same time you desire to be with wife number two; wife number three also claiming you as her property for the time being—what then?

T.—We reason with them, and show them that it is best to be governed by our judgment. The difficulty is easily managed.

S.—How many children have you by these wives of yours?

T.—Sixteen, and sixteen grand children.

S.—Are your daughters married and living under the same system, and do you countenance it?

T.—They are married under our system, and we countenance it, and I for one teach it by encouraging legitimate Polygamy. We also encourage early marriage.

S.—Are your women permitted the same liberty with men, that you take with women.

T.—We take no unlawful liberties.

S.—We beg your pardon—are your women permitted to have as many husbands as you have wives?

T.—No; they are not.

S.—Why?

T.—Because we think it is not best; besides, they do not desire to have more than one man, and feel and know that our system is better calculated to maintain a sound, healthy, physical and mental condition than yours. Your women are prematurely old, and die early in life; again, foeticides are rife in fashionable society—never with us.

S.—Suppose one of your wives should be taken in adultery—what would be the results to her? What her punishment?

T.—She would be dealt with according to law and punished for her offense.

S.—And the man, if taken in the act of adultery—what of him?

T.—Punished by a swift and sure punishment. We have no such cases, however.

S.—Have you given woman any voice in this matter of plurality of wives or Polygamy?

T.—We compel no woman to become sealed to us.

S.—What do you mean by sealed to us?

T.—That is when a woman is set apart by the authority of our Government as the wife of any one man.

S.—In such cases do you consult the friends, guardians or parents, if a minor?

T.—Yes; always. No woman is taken to our homes, against her will or just opposition of friends.

S.—I have been informed to the contrary by those who have left your ranks.

T.—That may be. But, sir, you must remember that those who informed you, are renegades.—Traitors are always bitter in your own ranks,—who so bitter as those who go over to the enemy.

S.—Suppose Brigham Young should receive a revelation to do away with Polygamy—what would be the result?

T.—There is no supposition about it, Polygamy will continue; it is one of the fixed institutions of Mormonism, and we shall come into the Union of States with Polygamy.

S.—Did Joseph Smith endorse Polygamy?

T.—Yes; and received a revelation to that effect.

S.—His sons deny it.

T.—It makes no difference what they deny, I know Joseph Smith well, and know that he endorsed and sanctioned Polygamy.

S.—How long have you been a Morman?

T.—Since Mormonism was a year and five months organized. I was with them in Kirtland, Ohio, Missouri, Illinois, and went with them to the Plains.

S.—And you are firm in your conviction that you are right, and that Mormonism is a fixture in America, and will continue?

T.—I am; and know that we are right!

S.—I frankly say to you, sir, that from all I have read and heard of Mormonism, and from what you have said to-day, that I am an unbeliever in the doctrines, teachings and practices of Polygamy; and further, that it is a system of oppression on the part of man against woman.

Now, sir, I am a Spiritualist, and frankly say to you, I do not believe in your systems, and at the same time confess I know nothing about your system or the social workings of Polygamy. And with this frank statement, will you as an Elder, and in authority, permit me to teach my views—criticise yours, examine into its systems and workings, as I examine and criticise other denominations in this part of our country—what say you, for I may cross the Plains next summer?

T.—I will guarantee you perfect freedom of speech; you shall speak in our halls or tabernacles; you shall be my guest, and a welcome one, and I wish you to come.

Thus ended our conversation with Elder Tanner. It was in the presence of several witnesses, men and women. The Elder was all the time under a sharp running cross-fire, and he stood it well; perfectly cool all through the conversation, manifesting that calm, gentlemanly conduct that said in so many words, "I am master of my position." We dare not attack him from the Bible standpoint, for the Bible sustains polygamy; but we do not, though he does.

The conversation lasted full two hours. We have endeavored to follow the conversation between us—not touching the side fires. We wish, however, we had a verbatim report of all that was said by all parties that were present.

For instance: One lady of culture and brains came from another room, and in great excitement and with a vim, said: "I have come into this room to see a man that has four wives, and dares say so."

Said the Mormon, very calmly, "I am the man; you now see me."

"It's well for you that I ain't one of your wives, I can tell you that, for if I were, I would make it too warm for you," said the woman.

"We should have no trouble, and I would win you over to respect and love me, by kindness," said the Mormon.

"Not with your affections divided with others," said the woman.

We turned our eyes toward an open door, and there we witnessed that which would have made Hogarth shout for joy, for there we saw a young Miss with mind intent on vengeance dire, in defiant attitude, standing, eyes sparkling with resentment, lips firm, compressed, white and thin, with strong resolve to resent this monstrous sin, her tiny fingers working with vengeance, deep into the soft palm of her snow-white hand, she stood erect—a gentle Amazon, ready to meet in domestic strife the oppresser of her sex. It was a beautiful sight, this human, living and breathing statuary, that spoke louder than words, "Mortal man, beware; for with undivided love, I am gentle as a lamb, but if betrayed, take care."

After the Elder had left, we asked our young friend what she thought of the man with four wives, and her answer was, "If I were one of them, there would be a funeral!"

From all we saw and heard on both sides, we agree with our fair young friend.

Surely, readers, we are approaching a crisis on this question of polygamy. The demands of ninety thousand people are not to be winked at or treated lightly. In ten years from this writing there will be a fearful tragedy enacted on the plains of Utah, and Mormonism will be crushed out in blood, or become a fixture in the land. Which shall it be?

The remedy we may consider in another article on this subject.

For the Religio-Philosophical Journal.

CHRISTIANITY IN THE PAST.

To Whom are We Indebted for the Right to Adopt our Free Religious Spiritualist Association?

BY H. S. BROWN, M. D.

NUMBER ONE.

Perhaps there is no more profitable way for us to spend a few moments and a little space in your valuable paper, than to consider who gave us the right to organize our Spiritualist Associations. In this way, we may learn what we should do to perpetuate the right to rising generations, and to increase the powers of free organizations.

It is said that hogs eat the acorns that drop from the oaks without ever looking up to see where they come from, and people as thoughtless as they will do likewise, and never improve. But it is our duty not only to see where our nuts of liberty come from, but to examine the tree and learn to plant others that will give a richer flavor to the liberty of coming generations, than we enjoy.

In the sixteenth century there was a division in the Christian ranks, caused by the reformation that enabled another party to arise and maintain itself as it never could before in Christendom. This was the civil rights party. This party claimed that every person was entitled to have their just rights secured to them by just laws, while the Christians claimed the divine right of Priest, Bishop, Pope and King to rule over the people. This is the distinctive difference between these parties to day, and has been ever since the reformation.

If any persons dispute this statement, let them consider the positions the Puritans took in the Plymouth colony, when they had entire control. No pope or potentate ever displayed more equal bloody vengeance than they did. And yet let it be distinctly understood that no better Christians exist to-day, or ever did, than they were, because they submitted to the civil rights regulations as soon as they were divided, so they could not enforce their murderous Christian judgments; and all the fault we find with them, is their Christian practices. As civilians, they were as good as any other people; as Christians, they were as bad as any other people.

It will be observed that the reformation did not change Christianity, nor the practices of Christians, as we see the Church of England, the church at Geneva, Switzerland and of Scotland preached the same damnation upon unbelievers, and practiced the same kind of tortures and murders as did the Church of Rome. And it should be understood that they never gave up any of these practices until the civil rights party became sufficiently powerful to force them to desist. This shows that Christianity was originally a cursed institution, or it was cursed by passing through the dark ages and the Romish Churches; and has received an indelible mark of evil that must hang to it as long as its history is known, and that no practical reformer will ever refer to it as a basis of organizing freedom principles, will appear more fully in our next article.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckless, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. D. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mee . Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. E. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 2?0 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. O. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting every Sunday in Williams Hall, at 3 and 7 P. M. Speakers engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schroders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups. Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.
H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock by volunteer speakers, upon the Science of Spiritual Philosophy.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LAPORTE IND, Association of Spiritualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at "Concert Hall."—Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Haseltine, President; Mrs. Jane Seufer, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Address and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Betsie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMRO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRE HAUTE IND.—The First Spiritual Society hold meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.

Childrens Progressive Lyceum meets at the same place at 2½ P. M. N. G. Granville, Conductor.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, B. Stockwell, M. Hall Jr. Trustees; and A. Tillotson Secretary and Treasurer

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C.—The National Spiritual Association Hall corner 4½ street and Pa. Ave. Regular lectures Sundays at 10½ A. M. and 7½ P. M. Maj. Geo. Cherpenning Prest. John A. Landvoigt, Secretary, J. B. Jones, Treasurer.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Loug's Hall, at 2½ p. m.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This Journal is published by S. S. JONES: late the

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, SEPTEMBER 11 1869. VOL. VI.—NO. 25.

Literary Department.

For the Religio-Philosophical Journal.

THE WIND.

BY LAURA A. SUNDERLIN.

The wind, the wind, ah! whither art thou,
In your wayward flight as you kiss my brow.
Have you come to me, from the far off shore,
Where the billows bound and the oceans roar,

To whisper a tale of the mariner bold,
Whose ship went down with a fate untold?
Then away in your flight, o'er the crested sea,
O'er the storm-tossed waves of the ocean free,

To the towering pine on the mountain crest,
Where you rock the eaglets in their nest,—
Then whirling around with wildest freak
In the crater's rocky cavern deep;

Then away in your flight, from the cloud-capped snow
Of mountain peak to valley below,
Where the crested waves roll to the sea,
And forests rock in their mirth and glee.

Or have you stole on your wings of air,
To fan the brow of the monarch fair,
Or the ancient sage as he ponders o'er
The hidden depths of forgotten lore.

Then fleeing away in your frolicsome glee,
Where the rosy bowers and the orange-tree
Are blending the richness and fragrance rare,
In thy gentle breath, oh, beautiful air!

Or do you come with a love lit song,
Which you stole away as you sped along,
From the lover's lips that are gliding free
In their fairy skiff, o'er some moon-lit sea?

Or yet you may bring me the whispering tone,
Of anguishing hearts that are beating alone
In the dreary world with the sigh and the tear,
O'er the buried hopes 'neath the shroud and the bier.

Or do you come from the battle plain,
Where loves are lost, and the noble slain,
With a last fond message, a whispered prayer,
Which a patriot breathed on the midnight air,

In the humble cot 'neath rosy bowers,
Where innocence blends with birds and flowers;
Thou art, oh! in thy freaks the same
As where palace dome, rear wealth and fame,

Where the busy strife of the world doth win,
In gaudy array of fashion and sin,
Thou art blending thy breath at the gilded shrine,
As where virtue is reaping the rubies of mind.

For free is thy breath, oh wing of the air!
Dwelling alike with joy and despair;
Caring not whither or whence you go,
From torrid clime, to regions of snow.

And thus I am asking, and asking in vain,
From whither thou art, but yet 'tis the same;
You stop not to answer, for whither you go,
'Tis only in fancy, that mortals may know.

Grand Mound,

PSYCHOLOGICAL PHENOMENA.

A Modern Papa Miracle—The Crown of Thorns—She Manifests the Strange Appearance of our Saviour.

(From Human Nature.)

The intelligent psychologist has never far to look for subject matter. If he does not find "sermons in stones," he can always rely on getting excellent discourses in our social customs, our popular superstitions, and our religions. Now here is there more room and greater need for the psychologist than in the religious field. The "miracles" of all faiths form an interesting investigation, and one promising great results. Nor need we fear that "the age of miracles is past," according to our orthodox friends, and that we shall have to rely on volumes written by nobody knows whom. The devout Roman Catholic knows better; *his* God is "the same yesterday, to-day and for ever;" and if miracles were wrought in Jerusalem in ancient times, they can be repeated in Rome to-day.

The study of psychology, in its wider sense, has a peculialy liberalizing tendency. It enables us to look with charity and judge with compassion in subjects rarely spoken of without rancor or contempt. Especially is this the case in regard to the miracles or wonders of all religions. These have been greatly misapprehended, both by the believers and the sceptics; and though both are doubtless in error, we think it the lesser evil that the phenomena should be believed in, though its character be not understood, than that we should be so blinded by prejudice as to deny the evidence of our senses. Psychology frequently enables us to see where both were right and both were wrong." By it, we see both sides of the shield, and can satisfy ourselves, if not the disputants, that the one is silver and the other copper.

It is scarcely necessary for us to show that there can be no such thing as miracles, in the ordinary acceptation of that term. Few, we should think, even in the Church, believe in violations of the laws of nature." To assert any thing to be at variance with the laws of nature, assumes a knowledge of these laws no sane man would claim. The "miraculous" and "supernatural" are continually receding before the tide of science. "Every general law is only a particular fact of some *more* general law, presently to disclose itself. There is no outside, no finally enclosing wall. The principle which to-day seems circumferential, to morrow appears included in a larger."

The Roman Catholic branch of the Church has always been prolific in "miracles." Scarcely a saint but has been the instrumentality for some wondrous work, and great has been the influence exerted over millions of our fellow-creatures by these representations. The Church has appealed to these "miracles" as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestant opponents meet these statements with a flat denial, and point in triumph to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued or sneered down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by mesmerism and spiritualism, and they will soon be in a position to understand in some degree the majority of the so-called miracles. We do not assert that they will thus be able to *explain* all the whys and wherefores of such phenomena, but they will be enabled to accept them as facts without having recourse to "special providences" as a cause. They would find such miracles to be common to all ages and religions, varying in detail with national idiosyncrasies. Many of them, too, are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply, because we cannot satisfactorily explain them. It is always uncomfortable and irritating to call a man a liar.

The above remarks have been suggested by the appearance in Belgium of another "Estatica."

This peculiar phenomenon has been observed several times on the bodies of devout members of the Catholic Church, according to credible authority. It consists of marks on the body in imitation of the wounds received by Christ at the crucifixion, and is looked on by the faithful as a token from God of his special presence among them, and as proof of their being *the* Church. Science has not yet enabled us to say exactly how such phenomena are produced; and although it is unlikely we shall ever be able to reduce them, as it were, to an equation, enough is known to take them out of the category of the miraculous. The effects of impressions, or the power of the mind over the physical organism, is a deep subject, and one of vast importance. It is yet in its infancy. We are principally acquainted with it in its destructive manifestations; but as a writer on the subject says—"Action and reaction are equal; and if you can tell me the exact amount of injury which fright, grief, or any other maleficent impression is capable of producing on the health, then I will tell you the exact amount of benefit which an impression of an opposite character, and rightly directed, is competent to effect in the way of cure." * A magnificent example of this power was recorded in the February number of this magazine, the case being that of a woman who gave birth to a child having an extraordinary resemblance to a rat; the cause being that from conception, and during the whole time of utero-gestation, she had been frightened by the presence of rats in her house. All who have experimented in mesmerism know the wonderful effects which can be produced in susceptible subjects, mentally and physically, by the will of the operator.

In the case under consideration, and the majority of such, we have all the elements desirable for the production of such phenomena. Again to quote from Mr Jackson, "they were the natural and necessary effects of a fixed, or shall we say often recurrent idea, acting on an organization more than ordinary susceptible to the influences of the nervous system. Now, what was this idea? The agonizing scene of the crucifixion, impressed in all its horrors, first by a physical presentment of the image, carved, colored, and set forth with all that efficiency and force of representation for which the Roman Church has long been celebrated in her more imposing ceremonies; next by the fervent and eloquent address of the priest; and lastly, by the frequent and prolonged meditation of the devotee."

The following deeply interesting narrative is from the columns of *The Tablet*, one of the most respectable periodicals of the Roman Catholic Church in England. It is noted for its trustworthiness and nonsensational character, so that the reader need have little hesitation in accepting the facts reported. We give it *verbatim*:—

THE "ESTATICA."

We feel some difficulty in noticing the details of a case so full of delicacy and mystery, and in a journal which may fall into the hands of readers of all classes, including many to whom such a narrative can only be an occasion for profane mockery. But certain considerations, which seem to us decisive, induce us to do so. It is precisely at a moment when the world is more than ever hostile, and its impious maxims propagated with more audacity than ever, that the Vicar of Christ has chosen to summon a General Council, with the object of reproving with greater solemnity its falsehoods and impieties, and of providing a remedy for the evils which afflict society. Why should we wonder if Almighty God, wishing to rebuke the madness of the world, choose the same moment to produce another "*Estatica*"—one of those mysterious beings in whom, if we may so speak, the Passion of his Divine Son is reproduced? Our account is derived from the ancient Dominican who was appointed by the Bishop of the diocese to investigate the case, and from whom we have received the following report:—He arrived at the village of Bois d Haisne, at the House of Lafaux, about one o'clock in the day. Louisa was at the very moment in one of her mysterious trances; but the venerable Provincial was only disposed to doubt, since her appearance was perfectly natural. However, the parish priest, who accompanied him, soon convinced him of the reality by shaking her violently, and then sticking pins into her arms and legs without producing the smallest effect upon her; nor did blood flow from the punctures, though they were deep. Finding that she was entirely insensible they proceeded to examine her hands and feet, in which they found the distinct marks of the *stigmata*. There were also marks of the Crown of Thorns round her head, but there was no trace of blood in any of the wounds. After about a duarter of an hour's observation, the priest recalled her to consciousness by the simple words: "Well Louisa!" She opened her eyes quite naturally, and then saw the Provincial. The priest explained to her that he had been sent by the Bishop to investigate the matter. In answer to his inquiry as to what she had seen in her ecstasy, she replied that she had been assisting in the bearing of the Cross. He was very much struck both with her simplicity and ignorance; she was merely a peasant girl, and nothing more. The priest having left the house, the Provincial resolved to remain and watch the case; but that he might not appear to be doing so, he took out his Breviary and began to say his office. He remarked only that she turned to the east, and that her expression was one of singular modesty and recollection. At a little before two o'clock she gave a deep sigh and lifted up her hands. Soon her watcher perceived a stream of blood to issue from the wound in the left hand, which could not have been caused by any instrument or other agency, as she had not moved from her arm-chair and her hands did not touch each other. Tears flowed from her eyes and fell unheeded on her cheek. Her expression changed to one expressing great anguish, a kind of foam escaped from her lips, and filled her mouth. At a quarter to three she fell, her arms being extended in the shape of a cross and her feet separated, while her head was lying on the ground. Her sister ran to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and feet were icy cold and as if dead, while the pulse apparently ceased to beat. At three o'clock she moved, crossing her feet a little, and assuming exactly the attitude of Christ on the Cross. Thus she remained till four o'clock when she suddenly rose, knelt with clasped hands, and seemed to pray with the utmost fervor. Her body during this time appeared as if it scarcely touched the ground. After about ten minutes she seated herself again in the arm chair, resuming her attitude of modest recollection, and the Provincial thought she would soon be herself again; but the most curious phenomena were yet to come. After a few seconds, her expressions became painfully distressed; she lifted her arms again in the shape of a cross, sighing heavily, and greenish foam escaping from her mouth; while the mark of the crown of thorns on her head became more and more distinct. Suddenly she burst forth in a loud cry and bowed her head. At that moment her body had all the appearance of death, her face was deadly pale, and even cadaverous; her lips were black and livid; her eyes glassy, open, and apparently without life. At a quarter-past five she closed her hands and her whole body assumed the appearance of our Saviour when laid in the sepulchre. A few minutes after the color returned to her cheeks, and her face assumed an expression of intense beatitude. The parish priest came back at this moment, and, taking a lamp of petroleum put it close to her eye without her perceiving it. The provincial pricked her feet, both on the soles and on the upper parts without her feeling it in the smallest degree. At a a quarter past six she suddenly became "herself" again. The provincial then proceded to question minutly as to what she had seen and felt during the three hours of her ecstacy. Her answers were simple and streightforward as those of a child. She had been allowed to participate as it were in the whole passion of our Lord. Her description of His person, and that of His mother, and her dress, &c., &c., were in exact accordance with the tradition of the Church. When asked anything beyond this, she simply replied: "I did not remark," "I don't know." She seemed to think little or nothing of these extraordinary visions, and did not attribute to herself any merit of holiness in consequence. She is a Tertiary of St. Francis, but knows very little of his history. In answer to some further questions which were put to her, she replied that she had never been spoken to by our Lord, and that she had seen the evil one under various forms, but when she mentioned him she seemed filled with fear. The folowing morning she was at the parish church, and received the Holy Communion at the hands of the provincial with the greatest reverence. The priest's housekeeper being absent, she came to the presbytery to prepare breakfast. The provincial was struck with her brisk and healthy appearance, and could scarcly imagine that he beheld in the bright, simple girl before him the "Estatica" who in a few hours probably would again be undergoing this mysterious conformity to the sufferings of our blessed Lord.

A Leaky Scow Pumped by a Ghost Which Drags the Captain from His Bunk.

From the Toledo Commercial, Aug. 27.

In former times, ghosts were quite numerous, and their tests, if we are to believe tradition, were most remarkable; but in the nineteenth century they have seldom put in an appearance, and it is the opinion of many that ghosts are not favorable to progress, and refuse to appear to enlightened people. There are said to be exceptions to all general rules, and it may be that ghosts do sometimes appear among enlightened people, or among those who should be enlightened. That this is the case, there is an abundance of human testimony, and the number who stand ready to make affidavit to having seen one ghost or more, are more numerous than unbelievers generally suppose.

A case of recent date has come to our knowledge which is very remarkable. Our readers will remember that on the 1st of July last, Patrick Shaughnessay, captain of the scow Red Rover, was killed at Ten Mile Creek, about ten miles below this city. After that sad event, a man by the name of Connelly was placed in charge of the scow and has sailed her ever since, until a few days past, when he and the entire crew deserted the vessel under very peculiar circumstances.

While on a recent voyage, the Red Rover sprung a leak, which threatened to take her to the bottom of the lake in a very short time. All hands went to the pumps, and, by working with all the speed at their command, soon made headway on the water and found it was in their power to save the craft. By exerting themselves to the utmost for a time, when their strenght was exhausted they could rest for ten minutes without endangering the safety of their scow. The priest having left the house, the Provincial resolved to remain and watch the case; but that he might not appear to be doing so, he took out his Breviary and began to say his office. He remarked only that she turned to the east, and that her expression was one of singular modesty and recollection. At a little before two o'clock she gave a deep sigh and lifted up her hands. Soon her watcher perceived a stream of blood to issue from the wound in the left hand, which could not have been caused by any instrument or other agency, as she had not moved from her arm-chair and her hands did not touch each other. Tears flowed from her eyes and fell unheeded on her cheek. Her expression changed to one expressing great anguish, a kind of foam escaped from her lips, and filled her mouth. At a quarter to three she fell, her arms being extended in the shape of a cross and her feet separated, while her head was lying on the ground. Her sister ran to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and feet were icy cold and as if dead, while the pulse apparently ceased to beat. At three o'clock she moved, crossing her feet a little, and assuming exactly the attitude of Christ on the Cross. Thus she remained till four o'clock when she suddenly rose, knelt with clasped hands, and seemed to pray with the utmost fervor. Her body during this time appeared as if it scarcely touched the ground. After about ten minutes she seated herself again in the arm chair, resuming her attitude of modest recollection, and the Provincial thought she would soon be herself again; but the most curious phenomena were yet to come. After a few seconds, her expressions became painfully distressed; she lifted her arms again in the shape of a cross, sighing heavily, and greenish foam escaping from her mouth; while the mark of the crown of thorns on her head became more and more distinct. Suddenly she burst forth in a loud cry and bowed her head. At that moment her body had all the appearance of death, her face was deadly pale, and even cadaverous; her lips were black and livid; her eyes glassy, open, and apparently without life. At a quarter-past five she closed her hands and her whole body assumed the appearance of our Saviour when laid in the sepulchre. A few minutes after the color returned to her cheeks, and her face assumed an expression of intense beatitude. The parish priest came back at this moment, and, taking a lamp of petroleum put it close to her eye without her perceiving it. The provincial pricked her feet, both on the soles and on the upper parts without her feeling it in the smallest degree. At a a quarter past six she suddenly became "herself" again. The provincial then proceded to question minutly as to what she had seen and felt during the three hours of her ecstacy. Her answers were simple and streightforward as those of a child. She had been allowed to participate as it were in the whole passion of our Lord. Her description of His person, and that of His mother, and her dress, &c., &c., were in exact accordance with the tradition of the Church. When asked anything beyond this, she simply replied: "I did not remark," "I don't know." She seemed to think little or nothing of these extraordinary visions, and did not attribute to herself any merit of holiness in consequence. She is a Tertiary of St. Francis, but knows very little of his history. In answer to some further questions which were put to her, she replied that she had never been spoken to by our Lord, and that she had seen the evil one under various forms, but when she mentioned him she seemed filled with fear. The folowing morning she was at the parish church, and received the Holy Communion at the hands of the provincial with the greatest reverence. The priest's housekeeper being absent, she came to the presbytery to prepare breakfast. The provincial was struck with her brisk and healthy appearance, and could scarcly imagine that he beheld in the bright, simple girl before him the "Estatica" who in a few hours probably would again be undergoing this mysterious conformity to the sufferings of our blessed Lord.

Voices from the People.

MINNESOTA.

Paulina Horton writing from Minnesota city, Minn., says

"I find I can do no longer without the JOURNAL. It instructs me, it encourages and strengthens me, and brings to view so vividly, the holy and glorious truth of immortality, and this is what our beautiful religion (the Harmonial Philosophy) has been and is still, doing. It is drawing aside the dark cruel veil of priest-craft that has so long extracted the bitterest anguish from the human family. I can speak from experience, for the terrible ordeal through which I have passed, has brought me to a much higher and better standpoint, even unto Spiritualism.

"GOOD TO BE THERE."

Grove Meeting—E. V. Wilson—Seven Baskets Full.

LETTER FROM L. B. CRANDALLS.

Yesterday, the nineteenth was our Annual Grove Meeting. We assembled at the grove, two miles south of town. About eleven o'clock A. M. the meeting was called to order by Bro. C. McGrue—after which we listened to some sweet music by Miss Foster, of Farmington, when Bro. E. V. Wilson favored us with one of his ever-good discourses.—Then the meeting adjourned for two hours to refresh the inner man with the good things that our kind friends had carefully provided for the occasion. After the multitude had eaten until they were fully satisfied, I can safely say as was said of the feast of "the five loaves and two fishes," that of the fragments, we took up seven baskets full.—At two o'clock, the meeting was again called to order by our good Bro. C. McGrue—when one hour was given for conference. This interchange of thought give us a real feast of fat things. Bro. Wilson then gave us another one of his good discourses, and as near as I could learn from the expressions of the people, it was "good to be there."

Yates City, Ill., August 20th, 1869.

E. V. WILSON.

Spiritualism in Monroe, Wis. — Lectures and Tests.

LETTER FROM C. L. MORGAN.

Permit me to say to your readers that the cause of Spiritualism has lost nothing, but rather gained much, by the four lectures recently delivered in Monroe, Greene county, Wis, by that truly wonderful man, E. V. Wilson. It is said that Spiritualism is of the devil, yet all the Orthodox sermons to which I have ever listened, if condensed into one, would not have portra ed in such vivid colors, the "exceeding sinfulness of sin, its dire effects not only upon the individual sinner, but also upon children, and children's children, even unto the third and fourth generations," as did E. V. Wilson, in one lecture—subject, "Influences." And then, those wonderful tests; do they not clearly prove that every act leaves its daguerreotype upon the soul? Could any amount of Orthodox sermons so illustrate the scripture, "Every secret thing shall be brought to light"? May the pure gospel of Spiritualism speedily prevail over the grim and horrible creeds that have so long crushed the heart of humanity!

APPRECIATIVE AND SUGGESTIVE.

Extract of a letter by N. S. Pope

Let me empty in part a sympathizing soul. I love the RELIGIO PHILO'L JOURNAL, and remember the name of S. S. Jones in connection with its earliest history, and how pained was I when that paper died out for a time, producing a blank which nothing could fill, creating a darkness, made visible by the *Banner of Light*. I do not know the numerical character of your paper, but it seems to me impossible that any religious Spiritualist can do without it. I can see no light on religion in any other—less of the philosophy of religion.

All religious philosophers welcome its new birth with gladness. It commences a new era of religious liberty and healthy growth. What is it to be a religious philosopher? To be ever ready to give a reason of the hope within you. If so, at this point Spiritualism leaves the church at right angles, the latter descending down the rocky road into the gulf of oblivion, while the former mounts with the eagle's wings up to God.

In our day, men and woman can prove Methodism, Campbellism, and Presbyterianism, but when they attempt to prove all things, they become Infidels, especially if among them, is found Spiritualism.

H. M. FAY EXPOSED.

A letter from George L. Shafer.

DEAR JOURNAL:—Will you have the kindness to give me a small space in the JOURNAL for the publication of an expose of H. M. Fay the "musical medium." The exposure was complete and undeniable, and a large portion of the audience saw it. The exposure was made in this way: His attendant raised the curtin of the cabinet accidentally, and Mr. Fay was seen with his hands out of the ropes, making spirit hands at the top of the cabinet. He dropped into his chair very suddenly, and giving his hands a sodden twist in the ropes, he was securely tied again. Throwing his head on his right shoulder to hide his shame, such an abject look is seldom seen as he presented, and on being interrogated by Mr McArthur as to whom it was standing there making spirit hands, replied it must have been an emanation of his spirit, for it was not him. A voice in the audience replied it had your clothes on, any way. I feel that such villainy should be exposed, such men have no right to impose on the people. Mr. Fay left the city as soon as it was possible to get out.

Yes, we give you place to say just what he has bragged of doing repeatedly. If he was seen to hide his face for shame in your place, there is yet hopes for him, for he was never known to do so before.

OUT OF DARKNESS.

Extract from a Letter by C. A. Skinner

MR. S. S. JONES:—Your valuable paper came into my hands the other day, and I am glad to see that superstition and ignorance are being driven from our land, and the glorious truth of the spiritual philosophy is taking its place. I have been under the dark and stormy rule of bigotry and priesthood for many years as a preacher of the order of the Baptist. I have tried to make the world believe that the "blood of Christ" would atone for all of our sins, if we would repent. It is false, and thanks be to the Eternal Father, my spirit friends have come and talked with me face to face without a dimming veil between. I am now laboring as clairvoyant speaker in the cause of truth and progression.

Valparaiso, Indiana, Aug. 9th, 1869.

A God in the Constitution.

A nationally religious creed is fatal to the successful progress of liberal institutions; and our fathers were wise when they agreed that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof." Insert a clause in the National Constitution, especially acknowledging any particular deity, and you abrogate that portion of the VI. Article which says: "No religious test shall ever be required as a qualification for any office of public trust under the United States."

But how shall this constitutional recognition of the supreme authority of Jehovah be decided nationally obligatory? Shall the number of votes that decide the fate of the politician determine the God of our acceptance? If so, then as changes the policy of the Government by the success of different political parties, so would the character and authority of the nation's deity change. "And at no distant day, this land of boasted religious liberty might be given to the control and authority of the Catholic's God, as expressed through the power of the Pope. Do Protestant Christians desire such a change? Such a result would be the very culmination of religious tyranny.—*Papers for the People.*

☞ The treasury of the Irish republic, or what remains of it, amounting to about seventy thousand dollars, is now in the hands of a receiver, to be disposed of as the legislature of the State of New York shall determine. This is all that is left of the voluntary contributions, and of the proceeds of the sale of the bonds of the republic, at the time when Fenianism was at fever heat, and Irish men and maids poured out their small savings like water. The whole amount contributed, if it had not been squandered, would have reached many hundreds of thousands of dollars, and would have put many hundreds of families in positions of comfort more desirable than they are ever likely to see under the flag of their Irish Atlantis.

Pacific Department.

BY.....BENJAMIN TODD

THE PACIFIC COAST.

A Trip to Oregon and Washington Territory, Number Two.

SPIRITUALISM IN ASTORIA.

The Spiritualists in Astoria have had many difficulties to contend with, particularly the strong and unyielding prejudices of the religious societies in the place. Slander and personal abuse, the usual weapons of the Christian world, have been wielded with an unsparing and untiring hand; and when the religionists thought that the last of these were slain, they arose again like the ancient sphinx from their ashes, to the astonishment of their enemies. Though few in numbers, yet they are earnest, untiring and energetic workers.

Within the last year, they have erected a fine Hall with capacity sufficient to accommodate almost the entire population of the place. Here they hold their social gatherings, and the floor being built on rubber springs, it makes an excellent hall for dancing.

We delivered a course of five lectures there during our stay in the place to good audiences, and found a congenial home at the house of I Ross, who, together with his estimable wife, is among the most energetic workers in the good cause. Col. Taylor, the President of the Oregon State Spiritual Association, also one of Nature's noblemen, resides here.

UP THE COLUMBIA RIVER.

On Saturday morning, we bade adieu to Astoria, and took passage on the steamer Rescue, bound for Portland. The air was dense with smoke on account of large tracts of timber being on fire in Washington Territory. This we regretted much as it deprived us of the beautiful scenery that lines the banks of that indeed beautiful river. It made the trip uncommonly tedious, to say nothing of the suffering we endured with our eyes from the smoke. Two years ago when we passed up and down the river, the air was clear as crystal, and the intensely green fir woods with the soft blue sky for a background, with high rocky bluffs along the river banks and anon beautifully cultivated fields and neat white frame cottages, formed a panoramic scene as we passed along, that was delightful to behold. Again, the snow clad mountains that reared their perpetually white crowns far above in the cerulean blue, added greatly to the beauty of the scene.

While passing up the Columbia from Astoria to Portland, we got a view in clear weather of all the mountains on whose tops rest perpetual snow, that are on the Pacific coast. Their names are Mount Hood (twenty-one thousand feet high), Mount Jefferson, The Sisters, Mount St. Hellen and Mount Rainier. We passed within thirty miles of Mount St. Hellen. To one unaccustomed to behold such things, it does not appear more than from five to ten miles. We think Mount St. Hellen, the most grand majestic sight we ever beheld. It is perfectly conical in its shape, and retains its fleecy whiteness until near mid-summer; after that it assumes a more dingy, grey appearance

We reached Portland at 7 o'clock in the evening. This is a very fine city of seven or eight thousand inhabitants, situated on the Willamett River, twelve miles from its mouth, and one hundred and ten from Astoria. Here we found old friends, whose smiling countenances and cordial hand shaking, told us plainly that they were glad to see us once more.

When we visited this city two years ago, there were but two or three out-spokes Spiritualists in the place, and if there were any others that believed it in their hearts, they dared not give utterance to their sentiments on account of the vast amount of odium that was attached to it.

The Rev. Earl had just closed one of his protracted religious efforts, and left Jesus in charge of the lambs of the flock, and taking God and the Holy Ghost with him, had gone up to Salem to make what converts he could at a twenty dollar gold piece a head. We wonder if he divided the twenty dollar pieces with God and the Holy Ghost; it seems to us that they ought to have had an equal share in the funds, if they did an equal share of the work. But such were the circumstances under which we commenced our labors in Portland. We are frank to confess that it was with some misgivings that we enlisted in the work; nevertheless, the people came out to hear in crowds, and the excitement far exceeded that of the Rev. Earl's. Whether Jesus, in whose charge Earl had left the flock, had gone on a bender or had got tired out with the long protracted effort and gone to sleep, we know not, nor do we care; but this one thing we do know, we stole a good many of the lambs before they got them into the fold. Poor Earl, when he returned from Salem and learned what had been done in his absence, he literally cried like a baby. He undertook to preach a farewell discourse that had been arranged for him, but he made a poor stagger of it for some ten minutes, then gave it up and said he felt so bad he could not preach, and they turned it into a prayer meeting, and fell to praying for us, that God would send us out of the State, or kill us—anything to get us out of the way. We rather think that their God took the whole thing as a joke for we never felt any inconvenience from it. The seed sown by us during our stay of five months in the State, backed up by the phenomena through Mrs. Faye who came up as a reinforcement, has brought forth an hundred fold.

Probably there are not less than six or eight thousand Spiritualists in Oregon to-day, and so strong are they, the State Association of Spiritualists have engaged us at a stated salary, to travel under their auspices throughout the State for a year.

There are some as fine mediums that have been developed in Portland, as we have ever seen. Among them are Mrs. I. W. Peters, an excellent writing medium, through whom a multitude of grand tests have been given; Mrs Robert Ladd, a first-class seeing, describing and personating medium. Then there are others, whose names on account of surrounding circumstances, we must at present withhold, where excellent physical manifestations can be obtained.

By their invitation, we visited their circle on two different occasions, and witnessed the phenomena. Various articles from different parts of the house, were brought by the spirits and placed on the table. Spirit hands came and caressed us, patted us on the head quite forcibly, lifted the table entirely from the floor without human contact, and showed brilliant scarlet lights, and would also rap so furiously on the table as to well nigh cause the same to dance.

These manifestations have been obtained by obedience to the law governing them—namely:

Select only those who will attend the circle regularly (excluding all others), and continue the same until they are well developed.

Spiritualism has now so strong a hold in Portland, that no power can eradicate it or stay its onward march. The Methodists, that are by far the most numerous in the State, are already beginning to wail and howl fearfully as they read in the growing signs of the times their future destiny.

One of those howls reached our ears the other day in the form of a threat from one of their prominent characters, that we were to be favored with a new suit free of expense, composed of tar and feathers. But after having been in the Reform field as long as we have, we made up our mind that we were not of that kind that would scare worth a cent.

In our next, we will take our readers to Milwaukee and Oregon city.

The Rostrum.

Lecture Delivered by Wm. T. Jackson, a Deaf Mute, at Crosby's Music Hall, August 22nd, 1869.

For the first time in my life, I appear before you as a deaf and dumb lecturer. How glad I am when I see so large an assembly of intelligent people in this Hall! Here are deaf mutes who want to hear something about Spiritualism. I hope that you who can hear and speak, will be patient till my lecture is through, when it will be read to you by a gentleman present.

About twenty-five years ago, there was a chaos of darkness and ignorance, when there appeared a brilliant star of Spiritualism,—a youth, Andrew Jackson Davis, who produced a great revelation, called "Nature's Divine Revelation," which has been shaking all churches to a realization of their errors on the Biblical questions, and since that time, Spiritualism has been gaining the ascendency, and is rapidly spreading in every direction through the whole land. A few years after, Miss Fox became a rapping medium; and now there are thousands throughout the country. Our loved friends (departed) do communicate with us from the Spirit World! Who denies such facts? What is Spiritualism? It is an absolute knowledge of things visible and invisible.

It is a great consolation to know that we *never* die—only casting off our garments when our mission is fulfilled, and that we are marching gloriously to the blessed Summer Land, bidding our Mother Earth an affectionate adieu, and knowing no terrors in our shining path!

The earth was once a fragment of the sun, and was a liquid mass of fire, repelled into the immense space, and after many ages, the sun attracted it back and fashioned and endowed it with conditions of life, and repelled it away again for many ages, till it became a settled planet in its own orbit round the sun, revolving round the Sensorium, or the central sun of the Univercoelum, as described by the youth Davis, and after many great convulsions, the earth settled, improved, enlarged and fashioned, and now we see many things growing in our midst—it is a fact that we are related to them. How man sprang into existence on earth,—I say from rocks in the mineral and vegetable kingdom, but I cannot explain fully for want of time. Let me proceed to consider other items of my lecture. Matter is eternal. It has been said that God created heaven and earth, &c., out of nothing. Impossible! I cannot believe my senses when I look around the beautiful things, and reason on the law of matter, which is penetrated by causes and effects from a stand point of perpetual motion,—eternal life.

What is God? Nothing but a principle permeating through things in the universe—not *he* but *it*.

What *it*? We are fragments of *it*? We are sensibly affected by the motion of *it*. The *it* is the Great Cause of all!

There are seven spheres to the Sensorium of the Univercoelum from which all things have come into eternal existence. There was never a beginning of *it*, and there will be no end of *it*! Enough for the present.

There are many contradictions in the Bible, and, therefore, we cannot rely on it as authority, though it is a mixture of truth and error. The so-called Christians who profess to believe in the Bible, are superstitious. The idea of worshiping Jesus or Joshua as God, is an absurdity.

Did Jesus say, "Is it written in law that ye are gods?" When he lived among the Jews (if the Bible be true), there were millions of Indians in the New World, America. Was he God according to so called Christians when he could have told the Jews of the existence of such a strange race as Indians? Can you lay your finger on any passage in the Bible that he knew of the existence of any such unknown race as then inhabited America? No! He and the Jews and other people were ignorant of the existence of the Red Men in America. After many generations, there arose a great man, Columbus, who was inspired to discover the great Western Continent, and he found it after great risks in navigating over the unknown regions of the Atlantic Ocean with his almost mutinized crew.

According to Christians, Jesus will come with hosts of angels to judge the world; he will send them to gather good people to the right hand of Jesus, and the bad people to the left hand of Jesus, and millions of Indians appear on the left hand, who never heard or knew of Jesus. What would be the charge of the Judge to the Indians? What would be the answer of the Indians to him? Would he send them to hell for what they did as much as we do? Would it be an act of justice in him to send them to hell? We are no sinners, and, therefore, we are not depraved by nature. The so-called Christians are stultified when they still cling to errors of the past. They have surely no ears to hear. Pity them, and by and by their eyes will be opened to the light of Spiritualism.

What is sin? It is ignorance, or making mistakes in life. There is but one law in nature, and only sub-laws of it. If the law be understood, there would be harmony in our actions, and no mistake or sin in us! There have been too many laws enacted by men, clothed with powers of authority, and rendering the laws so confused and unintelligible to the minds of people, who are obliged to employ cunning lawyers to read the law for them at a great expense and risk, for no good whatever. We see the jails and other places of confinement filled with unhappy criminals. They are scattered and lost sheep, and need a good shepherd and a law-giver to lead them into pleasant and peaceful habitations.

I do not believe in all sorts of government, from president or king or queen or emperor or czar, down to the lowest. Could we unite together and make a general law, so simple and intelligible that all men could understand it, there would be no need of government? Yes, if we choose, we can govern ourselves. If we are true to ourselves, we can accomplish the law of nature in establishing a universal brotherhood which would enable us to sit under trees and eat fruits of our labor without fear of molestation. In the name of humanity, let all the places of punishment be leveled, which have hardened criminals to desperation, and there would be harmony or peace. If there was no law, there would be no sin. You have seen the result of sin occasioned by unsatisfactory laws enacted by ambitious men, clothed with powers whose aim it is to prey on us for sake of money. Love of money is the root of evils. If we lay aside Biblical prejudices and fork out Almighty Dollar (the root of evils), and exert our will in laying the facts of Spiritualism before the people, they to one man would rise and sweep every vestige of errors off the face of the earth. Yes, we can—we shall see! Old things must disappear and new things must appear. We can bend our will in devising a general plan for the establishment of universal brotherhood so firmly, that there would be no crime of poverty—our united labor would bring us as much food and clothing as would last two years or more, and we would be all happy. Have we considered the ways of industrious bees? Do we see how bees get honey? Swarms of bees are co-workers, and they industriously bring honey into their great hives from all flowers and other plants during summer, and live in their cells during winter, enjoying the fruit of their labor. Let us be bees in this principle. Such demands and supplies, which are the law of necessity, gratify our desires. We can have a free trade, a free ride, a free travel and a free hunt to our heart's content, so there would be no sin or mistake in us. We assert our right to think and act freely. Let us be independent in our actions and deeds, and above all prejudices; let us be dignified and elevated, yet humble in our intentions and aims to get rid of social evils and to do good to our brothers and sisters.

The abuse of a certain press on liberal-minded Germans and other free-thinkers, is unwarrantable. The free thinkers are not infidels. Why? Because they reject darkness of errors and accept light of truth. "The agitation of thought is the beginning of wisdom." The Christians are the most wicked infidels—like Pharisees on earth—for they disobey the law of nature which teaches that all men are born free and equal; but they falsify the light of truth which emanated from Christ. They have no right to be *Christ*-ians. We are all *Christs* for we agree in his *light*! They have for years been hiring corruptible and contemptible men to injure the reputation of Spiritualism; still they have helped the rapid spread of it by opening the wool on the eyes of the people. They are dismayed at their folly. We are willing that they should do more to help us, if they continue in their blindness! We are indebted to Washington and his compeers in convention for framing the Constitution of the United States, for their sagacity in introducing the following clause into the Constitution, declaring that "every citizen has the right to worship God according to the dictates of his own conscience." Were it not for that clause, we should have been the most miserable of all. But, thanks to the Father of his country and his compeers, for what they have done through inspiration. But as we increase in knowledge, our present Constitution should be enlarged and fashioned according to our wants and needs.

If the Jews, during the days of Jesus, had a constitution like ours, they would not have crucified Jesus. Now, if we had no constitution at all, priests and bigoted people would have probably crucified A. J. Davis and other Spiritualists, as Jesus was treated in the same manner for attempting to enlighten people!

As to proposed creed in our Constitution, the priests and their *pious*(?) followers (old Theology) have been anxious to have an amendment to the Constitution, declaring that Christ is the ruler of all nations, etc. Such attempt as that, thus reviving horrors of barbarism and superstition as experienced in the past, is inappropriate to the march of our progressive minds. Our duty as Americans and free-thinkers, is to repel such dangerous attempts with impunity. But we are too enlightened to be alarmed, yet we must be on our guard, for there is something in the Christian league that will take us unawares. We recognize God in men, and will help each other in the pursuit of knowledge and happiness. The brains of such men, attempting to revive barbarism and superstition, need plowing and harrowing; let lightnings of truth dart into them, and let showers of love and wisdom pour on them, and cause the flow of brilliant and star-like ideas to pass through them like silvery drops of water, and they will be new creatures!

Spiritualism is a great science, and should be deeply studied to advantageous results—then our organs of sight will be improved, enlarged and penetrating, so as to search invisible things with ease. As we increase in knowledge of light we will be able to see spirits face to face. The Roman Popes (Catholics) were once powerful, and had great armies which awed people into blind obedience to the cruel and oppressive rule. Now the present popery is weak, almost tottering to pieces, and will, no doubt, be dissolved into oblivion. So Christianity (old Theology) is fleeing before the light of Spiritualism which is shining out darkness of errors. Look at the recent revolution in Spain. Truly, as it may appear, religious liberty begins to reign there. Now there are two presses in that agitated country, which speak the principles of Spiritualism! Spiritualism has done much good to our beloved country, and which emancipated the slaves of the South through our lamented Abe Lincoln. We have left the age of darkness, and we are onward to the age of light! We have by inspiration, invented many things which help us well! What cars or progress roll! Who can stop them? Theology cannot! The light of Truth in Spiritualism is dispelling the mists and darkness of old Theology, which have for so many centuries enveloped our bright and beautiful world! Some doubtful Christians are making a petition to God for a sign to appear on Christmas day next December, indicating by its appearance the truth of the bible. I am in some hopes that the Congress of Intelligences or spirits will answer the petition somehow by a sign so plain and intelligible to all people on earth, which will be only one Law of Love, Wisdom and Harmony in Spiritualism that will give us peace and happiness. In the language of Gen. Grant, "Let us have peace." I wish I could lecture all day; but it is getting late, and you are tired of sitting so long. I have omitted many important things which cannot be embodied in this lecture. I can write many volumes. It would give me pleasure to lecture on every Sunday if my services be needed, here as well as elsewhere.

May you grow happy in knowledge of such lights as you need. Here is my hand of love and friendship to you all!

Original Essays.

For the Religio-Philosophical Journal.

SPIRIT PHOTOGRAPHS.

AN INDIAN Spirit Appears Dressed in Full Costume—Further Experiments—Many Spirit Faces on One Plate.

BY CARLETON RICE.

In the Bible, we read of the history of Joseph being sold into Egypt, and of his making himself known to his brethren who sold him, and his telling them that he was their brother they once sold, saying, "Ye meant it for evil, but God meant it for good."

So it was with Mayor Hall, of N. Y. city, and others who acted with him in causing the arrest of Mr. Mumler, and having him tried in a civil court for humbuggery. Some of the clergy and orthodox defenders, having heard Mr. Mumler was taking photographs, and on the same there generally appeared to be spirit pictures, in addition to the one of the sitter, and that a great many people were beginning to believe that those of spirits were genuine, and if so, that fact would have much to do to confirm the theory of Spiritualism, it was thought best to stop the thing where it was, and so they concocted the plan of arresting this artist, Mumler, and by a well contrived plan of action, have him convicted of practicing fraud and deception, and by so doing put a stop to further knowledge of the fact that the spirits of our departed friends do visit with us, and can and do communicate.

The consequence and result of this act of persecution has turned out different from that hoped for on the start, for instead of convicting Mr. Mumler of fraud or humbuggery, he has been tried and proved to be an honest man, and not the least circumstance shows but that his pictures of spirits are truly and nothing else but what they are claimed to be. So people are now beginning to inquire what does this all mean, and is it possible that people when they die are not marched right off to hell where the Devil is keeper; but are at liberty to be with us in spirit? This action toward Mr. Mumler has had the effect, and will continue to start people through the country to inquire into spiritualism and hear opinions,; yes, it has done more to cause an investigation of Spiritualism than any one thing that has yet happened, and that is just what Spiritualists always ask, an investigation, and that is what their opponents fear.

And now as to those spirit pictures, are they what they are claimed to be? I will state what I know about them.

At Waterville, Oneida County, New York, is an artist by the name of Noland, who has the power to take spirit pictures precisely as does Mr. Mumler. They are the only ones I ever heard of as having this power, or as the Apostle Paul calls it, "Spiritual gift."

My oldest daughter, from her earliest remembrance, has been a medium, and still is much of the time. She has been controlled by an influence who calls himself Wyoming; says he was an Oneida chief; lived on this continent before the pale faces came. He has controlled this girl most of the time for years, and the communications received from him show him to have been a person of great power and knowledge in his day. In conversation with him at one time, in speaking of the manner of dress he used to wear I said to him:

"I should like to see how he looked when he was on earth," to which he said:

"If you will go with the medium to Waterville, at Mr. Noland's room (setting the day to go), I will go, too, and if the conditions are favorable, I will make an effort to show myself in a picture."

At the time designated, I went with my wife and daughter to this artist's room, and asked him if he took what was called spirit pictures. He replied that he did sometimes. My daughter then took a seat, and the artist proceeded to take her likeness. During the time I sat near and watched the movements of the artist, and noticed the condition things were in, for I had no faith in the result.

After taking the plate from the camera, he asked me if I would like to see the picture drawn out, and invited me into the room for that purpose. As first, the likeness of the sitter showed itself in the ordinary way. In one corner, there began the appearance of a cloud, mist or a light something, and presently it began to assume the image of a human being, and on bringing the same to the light, there was plainly to be seen an Indian dressed in all the costume they usually wear.

It would be difficult to describe all the articles of dress which are plainly to be seen. One of the most singular features of the dress is, the lower part of the figure represents it to be clothed in furs, and the face of a deer is in the front part of the dress, as though the figure was clothed with a deer skin. This likeness has been shown to many, probably to hundreds, and all admit it to be a most singular picture. I have the same now, and will show it to any one who desires to see it.

Mrs. Smith, of Peterborough, N. Y. (near here), on hearing of this affair, went with her daughter, Mrs. Miller, to this same place, to sit for a picture. On taking the chair, she said to the artist, "Wait until I am ready."

She then drew a chair to her side, and said, "I wish the spirit of my deceased son, to sit in this chair beside his mother." She then told the artist to proceed.

On taking the picture, there was to be seen, Mrs. Smith and the chair beside her, and in the chair sat a spirit with his hand, in Mrs. Smith's lap, facing her. She recognizes it to be the spirit of her deceased son that died many years since.

This Mr. Noland has taken a vast number of this sort of pictures, and by many has been denounced as a humbug and the like, and many artists have been to see him, and determine the art he uses, but have, in no one instance, been able to discover how the thing is done. Some bring their own plates, to be sure there is no cheat made by using old ones, but it makes no difference as to the spirits.

One singular thing connected with this is, the artist declines to do all the work that is solicited for he soon becomes exhausted in his vital energies, and yet he asks no more for a spirit picture than an ordinary one. And here to-day, is this artist, Mr. John Nolan, ready to allow any one acquainted with the art of Photography, to examine him to their heart's content, and discover any deception he uses.

Mr. Noland has been urged not to take those pictures, by orthodox believers, but he still continues to do so, and the longer he practices, the better his success.

On one plate is to be seen but one spirit, while on others there are so many as to fill it full. I have counted twenty-three on one plate, some quite plain, and seem to be far in the distance.

Mr. Nolan tells me a large share of those who get spirit pictures, recognize them on the spot, and he has known people, who, when they received their pictures would tell him they did not know who the spirit could be, and after leaving him, would say they recognized the same at the time. So it was in the case of the arrest of Mumler,—"They meant it for evil, but it has turned out for good."

For the Religio-Philosophical Journal.

CO OPERATIVE MOVEMENT.

Manual Labor School Association—Letter from D. Birdsall and David Sears.

Since the publication in your paper of the 14th inst., of my article on the Manual Labor College Association, I have received many letters, all earnestly desiring to help carry out its objects and purposes, and desiring immediate information, if anything favorable to its success should or could be accomplished. I, in accordance with such wishes, forward you the following copy of a letter from David Sears, Esq., of Maquoketa, Jackson county, Iowa.

I have some years since been through some portions of Jackson county, Iowa, and found it a fine county of land, and should feel much in favor of said location, and have written to him to know at what price he will sell a sufficient number of acres of his land (say some fifty acres or more), including water power, on which to erect all public or association buildings, and for one hundred building lots of half an acre each, so that each shareholder may have such building lot in fee simple to build on, and for garden. I find many would prefer having their own private building and garden rather than live in community form. Such shareholders, then,—might do so, while those desiring community life could associate together, and yet harmonize in educational,—commercial and agricultural pursuits; and I would further say to all those desiring to join said association, that all kinds of good thrifty stock, such as brood mares, oxen and good cows, young cattle and sheep ought to be taken in payment of shares; such association should at once start a cheese factory of sufficient capacity to work in the milk of five hundred cows,—it would pay largely from the start.

As soon as I get Mr. Sears' answer, I will forward it to you for publication, together with all further information of interest I may receive.

Please give this article together with the following letter an immediate publication for the benefit of your many readers.

Very respectfully,

D. BIRDSALL.

Faribault, Minn., Aug. 22nd, 1869.

MAQUOKETA, JACKSON CO., IOWA, AUG. 17th, 1869.

MR. BIRDSALL—DEAR SIR:—I have just read your proposition in the RELIGIO-PHILOSOPHICAL JOURNAL, of starting a Manual Laboring School Association, and your plan so completely agrees with my views on the subject,—I am induced to offer you my improved farm with water-power and buildings, for the establishment and use of such association here, only reserving to myself or heirs the right when such association shall dissolve, break up, or fail to carry out thereon any of its objects, to venture and take possession of said lands. I have made the advantages of unitary co-operation my study for many years, and to see one in successful operation, would amply repay for all the sacrifices I could make to start one here. I have now

about four hundred acres in one body, mostly within the incorporated limits of the city of Maquoketa, about half good river bottom, sixty or seventy acres of timber with a large maple sugar bush, and superior water-power that has been improved. I have a very good brick house, an old barn and several other buildings. The land has nearly all been fenced, but all is getting more or less out of repair. I lately sold thirty-three acres for thirty dollars per acre, and any other thirty acres of it, is worth as much, and some much more. Other lands adjoining may be bought for twenty to thirty dollars, but I think this is amply sufficient land for a large community, where much of its attention can be turned to manufactures, fruit and stock raising and cheese making, as this place is well calculated for all these.

We expect a railroad to come through this place from Davenport to Dubuque; but are at present twenty miles from a depot, or the Mississippi river, on which there is a large number of market towns within forty miles, of which we can always have our choice. I have an abundance of limestone and clay for bricks,—and good gravel for concrete bricks, and a machine to make them. No coal mines now worked within forty miles, but much is sold at all railroad depots. I have all varieties of soil, so that I know of no kind of fruit except peaches, and, perhaps, quinces, but may find its appropriate spot for superior production. There are now seventy-five to one hundred apple trees, very thrifty,—commenced bearing, with some other valuable fruit.

I feel so much attached to co operative labor and educational association, that I am willing to do anything I consistently can, to promote them; but my health and age (sixty-six years) will not allow me to promise much physical labor or active bodily exertion. Up to fifty-eight years of age, my health was good, and I had been very actively engaged in many different kinds of business with success; since that my health has been poor and I need not work to make money to better my own condition. All I do now is to benefit others, and I see no way to do so much good as in co-operative association, if I can get a sufficient number to join with me who are determined to do right in all things, and will earnestly seek to learn what is right in all questionable cases. If this offer finds favor with you, appoint a committee, or send some one or more to see the property and situation, and let me know what you will do as soon as possible, for I must make some change very soon as I have already entered into negotiations with persons to come on to the place, and must accept or reject their offers soon. If you can get half of the stock taken, or even less, to begin with, and suitable persons to work and manage the affairs, it would be acceptible to me, and with my lands, would be sufficient to try the experiment.

Yours truly,

DAVID SEARS.

For the Religio Philosophical Journal.

ORTHODOX MORALITY.

Morality Among the Heathens and Christians—Death-bed Repentance, etc.

If there is any one class of people who have an exalted opinion of their own merit and worth, that class is Orthodox Christians. They are of the par excellence order. They lift up their heads and thank God that they are not as other men. All the honor, all the virtue, all the morality in the world, they seem to imagine they completely monopolize. Every ism opposed to their Biblical isms, must of necessity lead to the most barbarous degradation. Every man who has the least skepticism as to the infallibility of their sacred writings, must be entirely deficient in all the pure and elevated characteristics of human nature, and consequently a vile and dangerous member of society. Their venerable guide and preceptor having had an existence since the world's babyhood, his word must not be questioned, his morality must not be doubted. To become his disciple and follow his teachings is to become a paragon of saintliness; to reject his teachings is to become a monster of vice.

Incredulity leads us to examine these conclusions.

Are these people the superior beings they claim to be? Are they more religious or more virtuous than other men? Have they more morality than Heathens? If mildness of disposition, if religious pilgrimage, if earnest prayer have anything to do with purity of character, the Heathens must be by far the most humane and moral.

Is there any more rascality and crime in Pekin or Constantinople than there is in London or New York? Reports recognized as authentic, show there is far less. There is a story extant of a traveler arriving at Constantinople, and being surprised at seeing stores filled with goods unlocked and unwatched, said to his Turkish escort, "Why! how are these goods kept from being stolen." "Ah," was the cool reply, "we never allow a Christian to pass through our city without a guide."

Here is a forcible illustration of the degree of confidence Heathens have in the honesty and morality of Christians. And what confidence have Christians in themselves? Do not their bars and locks, their pledges and oaths, answer the question.

Is there anything in the belief and teachings of Orthodox Christians, that should make them better than the people they hate and despise for infidelity? These Christians claim that man is naturally a depraved being,—that he prefers evil to good—that in life there are two roads,—one leading through flowery fields and sylvan groves, finally ending in everlasting woe; the other a narrow rocky road, leading through thorns and thistles, finally ending in eternal bliss. If the traveler wishes, he can take the pleasing and beautiful road to the very edge of destruction, then owing to the close proximity of the other road at this point, he can by a single step cross over and be at once at the entrance of paradise. Either road can be taken, and the same glorious destination reached. In other words, the sinful course is the course of pleasure and happiness, while the righteous course is one of sorrow and suffering. Thus, a man can live a life of sin which they consider happiness, till the eleventh hour, then by repentance, all his sins will be forgiven, and at once he will be entitled to all the joys of the man who always lived an honest and virtuous life. What ideas could be more inconsistent and abominable? What doctrines could contain more encouragement for corruption and vice? Who would lead a virtuous and moral life when one of pleasure and sin brings the same reward? With such doctrines is it to be wondered that such universal depravity exists in Christian lands? Where in the teachings of the so-called infidels, can such encouragement for vice and sin be found? They believe in cause and effect,—in the immutability of law,—in a reward for virtue, and in a penalty for crime. They have no subterfuge of forgiveness and death-bed to skulk behind and avoid the penalties of their transgressions. If Christian morality is superior to either Heathen or infidel morality, we can see it only in bombastic braggadocio.

For the Religio-Philosophical Journal.

EUREKA, CALIFORNIA.

The Condition of the Spiritualists—State of Society—Want of Mediums.

LETTER FROM W. J. SWEASY.

DEAR BROTHER:—In your issue of July 3rd there is an article from Brother Todd, headed, "Coming to California."

From this statement, I presume he does not know that Humboldt county is in California. It is a frequent mistake of those who live in large cities to overlook the existence of villages and small towns. If he does know that we are in California, he has done us an injustice. The time was when this would have been very excusable when the mines and mining towns constituted all that was known of California; but to-day, California consists of a variety of counties, famous for various productions and industries, and claim to be recognized as a portion of California, and to which the rough mountain roads and fifteen cents per mile does not apply. Such being allowed, I *dissent in toto* as far as this place is concerned, to his description of the inhospitality of California. It is true we have not the convenience of railroad travel, and that Humboldt county is cut off from the other portions of the State by a range of mountains almost inaccessible to a lady, and only practical for one hundred and fifty miles by mail or horse, and as far from San Francisco as Chicago,—six days by mail. Twice a month we have a Steamer from San Francisco, distance by sea about two hundred and forty miles. Almost daily we have sail vessels arriving and leaving for the same port, and various countries on the Pacific.

Two years ago, a lady medium came here, unexpected and unknown—she was received with open arms; a dozen homes were pleased to receive her; her expenses on Steamer were paid; every one vied to make her visit agreeable, and when she left after giving us five lectures in various parts of the county, a reasonable compensation was paid her, with which she expressed herself more than satisfied. Again, one of our members expended over a thousand dollars in currency to bring a medium here, and the paraphernalia for a lyceum; but the medium died between Panama and San Francisco. And to-day, I can assure any true medium, test or inspirational, or one possessing both gifts would be prefered, a hearty welcome, and all the comforts of home a new country can reasonably be expected to afford, and reasonable compensation for their time; but to make it profitable, he or she must be willing to spend with us from three months to a year. We should prefer a lady—even for the novelty—as the lady before alluded to was the only lady lecturer we have ever had in the county. In one county we have four or five little towns besides this of Eureka, one seaport and county town. At each of these there are a few believers and many inquirers, and a good audience could be got together at any time.

Truly, our lot is cast in a pleasant place, we have a most agreeable climate, seldom freezing enough to skim over water, and yet, in summer not warm enough to necessitate a change of clothing. We have a neat flourishing little town that will compare favorably with any in California, and a total absence of extremes of wealth and poverty; and to show that we are getting to be of some importance, the Holy Mother church is just establishing a Catholic Missionary Seminary, and Brother Sam Strong has just finished the best hall in the county, 40 x 70, especially for Spiritual lectures, a lyceum and social gatherings.

Now, if any of those "coming to California," think they could pleasantly and profitably serve the Lord in this far West for the time specified, let them write to me, and we will give them every information.

Eureka, Humboldt Co., Cal., July 26th, 1869.

For The Religio-Philosophical Journal.

WHO MAKES US DIFFER?

The Effects of the Mother's action transmitted to the Embryo Child.

BY MRS. M. A. WHITTIER.

As this question is often asked, and our theological teachers say "God," I would, like Elihu "show my opinion," conferred by a life-experience.

Some twenty years since, a New England man of more than ordinary ability, settled near me—his wife a woman high in the scale of intellectuality. I was with them much in the vicissitudes of life, up to the period of a birth of their fourth child. Then sickness in my family, and the subsequent spirit-birth of a dear one to spirit life, was the cause of my not knowing, and seeing their fourth child. The three older possessed very fine minds.

One Sabbath morning, I was sensibly impressed to go to their house. I felt some misgivings, as they attended the Presbyterian Church, Mrs.——, being a member; but duty urged and I obeyed. I found them at home, but their children not in. When making apology for coming on their day of worship, they said, "We never were so glad to see you. We have gone to church till our children have outgrown the minister, and ask us such questions on religion and the Bible, we can not answer; and thought we would stay at home to-day, and let them go out and gather flowers."

The father, soon brought photographs of himself and wife and three eldest children. After commenting on their artistic finish, also life-like expressions, he brought one of this fourth child, saying, "What do you think of this?" I replied, "Very unlike the others."

He said, "but who made them to differ?" when before my mind's eye, as in panoramic view, I saw the child as he was, and the reason why; they urged me to say what I thought. I told them "I did not wish to as it would be only my thoughts."

They both insisted. I answered, "You can not believe one word he says."

The father with tears streaming down his manly cheeks, said, "That is true; neither can we catch him in a lie, for his answers are ready, and he goes from one to the other."

But the question is, "Who made him to differ from the others?"

My answer was, "The causes lie down deep in your domestic life-experiences, and to uncover the same would wound you sensibly, and then it is only what appears to me." When they could refrain from weeping, they said, "We wish you to tell; we will acknowledge all."

Ans: "I see you, Mr.——, sick, and while your wife is bending over you with all her soul love and womanly sympathy, you are fretful,—cross, exacting and tyrannical, and your wife having been taught the dogma of expediency, that the end justifies the means, telling you hundreds of lies."

With the promptitude of truthful natures they acknowledged all to be so.

The husband then said, "Do you remember the year I lay so long sick with nervous fever in harvest time, when so much depended on the crops being secured—so many careless men in the field, and such inefficient help in the kitchen?"

Well, the wife resorted to all kinds of falsehood to appease his irritability, thinking she was doing God's service to keep him quiet,—nevertheless God's law was broken. She had made herself a liar, and the effect was transmitted to the child of which we speak, for in a few weeks he was ushered into existence with the lowest organization of any mortal of whom I have any knowledge, for the mother was so shocked in all her moral nature (though taught to lie for peace sake), that there is not a redeeming quality in her child.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

LIFE.—NUMBER 4.

One of the most singular and interesting characteristics of life is its anti septic power (from anti, against and septum, a division), a power of preservation. We admire its wonderful building and no less wonderful tearing-down power.

The ingenious bridge builder, who arranges his structure so that a defective plank or bolt may be removed and replaced by a new one, has borrowed his idea from the living organism, which is continually doing this. But we would speak of the powers of life to preserve the elements and compounds of the various tissues of the body, be it vegetable or animal,—under so many conditions which are most favorable for the rapid decomposition of these tissues and compounds, although these are composed of substances calculated to promote just such changes.

The beauty and perfection of the life force is manifested in this power to retain and preserve these tissues, in many instances, year after year.—This quality of the life force is dependent upon many conditions—the air we breath, the food that is taken and every thing which acts upon the life forces. The influences of pure air in prolonging life, and enabling it to resist the changes which chemistry is ever demanding of it, are very apparent. We read that air, which is redolent with the life of flowers and plants, having received as it passes in gentle breezes through the forests and over the fields of "living grain"—not only the life-giving oxygen, but also something of the superabundant life of the plant itself. Food, both liquid and solid, must be considered. Man has taxed his ingenuity in all ages and countries, to find the elixir of life in the form of some stimulating drink, but has most signally failed everywhere.

God had written NECTAR in the clear crystal founts of pure, sparkling cold water, and from the dawn of the world to this hour, He has been issuing prohibitory proclamations against all man-made nostrums, from the tea and coffee that our good mothers prepare so temptingly for weak mortals, to the vile New England rum, Irish whiskey and old Bourbon, and headaches and neuralgias, and bloated faces and broken-down constitutions, are lines and sentences in these ever-living proclamations of the God of nature and of health, which all may read who will, and they who do not heed must suffer.

We must sooner or later learn that there is but one article of drink, and that is pure cold water.—The relations of food to health and the preservation of life, are no less important.

The gastric juices have the power of arresting decomposition, when applied to various articles. From this fact it has been supposed that meats and other substances, might be more easily digested, and more nutritious, when partially decomposed. We do not see any reason for this, and shall continue to think it a vitiated taste.

There is an important point which may be referred to here, in relation to meat diet for those who think it necessary to continue this, and that is that animals are subject to numerous diseases, and especially domestic animals and those which are reared for this purpose.

On the question of eating meat, we are decidedly of the opinion that the time will come when mankind will abandon it. The time has come now when a considerable portion of the human family are in a condition in which it would be better to avoid the use of animal food entirely.

As a physician, we often find patients in conditions in which animal food seems absolutely necessary to sustain the life forces, and enable them to carry the system through some trying ordeal.

At present, it does not seem possible to lay down any fixed rules, but we believe the time is coming when the necessary strength on the animal plane, will be received by our association with the more refined and graceful animals. We find the deer, the grey hound, the horse and many other animals and birds, have a very beneficial effect upon the more developed human organisms. Association with these for a small portion of the time is thus beneficial, but if it be continued too long, its effects are apparent in rendering us like the animals. This is true of all, but especially of children.

As man ascends in the scale of refinement, he will not only avoid the use of meats, but also roots and gross vegetables; and then fruits and grains will form the food best adapted to his wants. Living naturally upon pure food, with no other drink than nature's beverage,—pure cold water,—and breathing the purest atmosphere that can be obtained, man will rise to higher conditions. The aristocracy of wealth will pass away, because it is based upon unjust and false foundations. There will always be select associations of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are refined and delicate, but each will gravitate to their appropriate position and find the conditions to which they are adapted. In this higher development of life towards which the race is moving, there will be much more real enjoyment than is at present realized. Men and women will not be seeking weak and flimsy excuses for the violation of physical laws, but will vie with each other, not only in seeking a knowledge of these laws, but by living in the strictest and most practical accord with them.

The movement for woman's rights has spread to Italy. Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her father in a valley in Piedmont; and, producing documents, she demanded an investigation of her pretensions. The Senate complied with her request, and finally recognized her as the Princess Lascaris Paleologus, ordering her name to be thus inscribed in the "Book of Gold" at the Capitol. The Princess subsequently went to Florence, where she has now taken a bolder step and founded a masonic lodge for women.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

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The Pen is mightier than the Sword."

PSYCHOLOGICAL PHENOMENA.

The Power of Man over Animals—Pythagoras—The Warning Voice—The Obedient Snake—The Affectionate Swan.

"Man is a microcosm of the Universe; animals are not—hence, if he knows how to direct the sixty-four primal elements embraced within his organization, he can easily control any animal, for the highest order only contains about fifteen of the elements, therefore can really be only one fourth as powerful as man."

The various features of man's life from the cradle to the grave, are worthy of careful study. The declaration of a prominent philosopher, "That the proper study of mankind is man," was true to the letter. Man to a certain extent is here an enigma; his true nature has never been solved. The mysterious action of the magnetic and electric forces of his system, the circulation of the blood, the assimilation of nourishment to supply the waste that is constantly going on, and the wonderful action of the nerves and nerve centres, to a certain extent are involved in mystery, and just so long as such is the case, the proper study of mankind is man.

Pythagoras, quite an eminent philosopher of ancient times, eccentric in his actions and weird in all his movements, seemed to be endowed by nature with more than ordinary powers. He was the enigma of the day in which he lived. His people did not understand him. They could not comprehend the nature of the wonderful influence that he seemed to possess. His intellect was colossal in proportions; his influence in many respects, most powerful. He knew his power, yet did not comprehend the source whence it sprung. He could not explain the nature of his own acts. Though eminent as a philosopher, he did not understand himself and the strange influence that surrounded him. Like all men with his peculiar temperament, he was often despondent, and his whole interior nature would seem aflame with the spirit of sadness for he knew his power and desired to know its source.

Walking in the green fields on one occasion, his mind contemplating the grandeur and magnificence of the scenes around him, he suddenly stops and turns his eyes heavenward, as it directed upon some object, desiring to attract its attention. Steadily he gazes; his eyes seem to flash an electric fire; his whole soul seems to be imbued with a heavenly fervor. But what is he gazing at? See that feathered songster, its plumage glistening in the sunbeams,—warbling its sweet, heavenly music, not far above Pythagoras' head—there it is flying in a circle, joyous and happy, fearing no danger, and gradually approaching him. Nearer it comes, and soon lights upon the shoulder of this eminent philosopher, and there appears to be perfectly at home, knowing that no danger can possibly arise. He passes along, the crowd of airy songsters constantly increasing, until the very air is alive with them. This was, indeed, a strange spectacle—to see this eminent philosopher exerting his influence over the animal creation. But all at once they seemed frightened—they fly away, apparently alarmed for their safety. The "spell" had been broken, the influence which gave him this power had been withdrawn,—the magnetic connections severed, and the little songsters of the air hastened away in great alarm.

On one occasion, when turning a troublesome ox from a field of grain, it is said he whispered in its ear, admonishing it to never commit a like depredation again—strange to say, the ox, previous to that time unruly, became from that moment perfectly orderly, and gave no trouble thereafter.

Do you suppose that Pythagoras knew anything in reference to his remarkable powers, the source whence it sprung,—and why he was compelled to exert it? We presume not.

In all ages of the world, we find men occasionally arising that possess certain marked traits of character, which render them distinguished. One man, like Napoleon, wields a wonderful influence over the minds of others. He is a central orb; those around him are mere satellites; they obey him—it may be reluctantly—because they are compelled to do it.

This power in its action is governed by well defined laws, for it owes its origin to the action of law. That which owes its origin to the action of law, will invariably be governed by law—it can not be otherwise.

Not only is it true that one man may control many men, and influence their actions, but it is also true that in many instances, he possesses wonderful influence over the brute creation. We know a man in Missouri that possesses a wonderful influence over the lower order of animals, especially the snake. He is particularly attracted to them, and may always be seen with one in his bosom, which obeys him as readily as a child obeys its parents. He will place it on the ground, and singling out some person present, he will direct it to commence battle against him at once, which it will do by darting toward him with mouth open and head erect, and will not withdraw from the encounter until so directed. It seems perfectly familiar with the voice of the one having it in charge, and never fails at once to obey his commands. The influence of man over animals, in many instances, is truly marvelous; the influence of spirits is equally so. A farmer having a large, fine Newfoundland dog.— was surprised to see him walking leisurely along in an adjoining field, with no one near him, as he was never known to leave the house unless accompanied by some one of the family. While looking at him, he noticed that he seemed to be greatly pleased at something, when all at once there arose up by the side of the noble animal, the spirit of his deceased wife, and walking along a few rods, as suddenly disappeared. She was wonderfully attached to this dog, and so influenced him that he was induced to walk forth with her in the fields.

A clergyman, in the early settlements of New England, happening to be traveling in an unfrequented part of the forest, all at once heard the words, "Stop, turn about." Without tightening the reins of his bridle, his horse suddenly stopped, and turning back, he did not travel but a short distance, before he saw a light not far away, which led him to a house where he secured comfortable quarters for the night. Returning to the place in the morning where he heard the voice, he saw but a few feet in front of him, a precipitous embankment, over which he would have fallen and been killed, had it not been for the warning given. The horse seemed to hear the voice as well as the man, and manifested a feeling of terror.

The Ass that Balaam was riding, saw the angel even before he did, showing if the biblical account be true, that the Ass had a better clairvoyant vision than his master.

It was spirit influence and assistance that awed the lions in the presence of Daniel.

But the most remarkable case on record of spirit influence over animals, happened some time since in the city of New York, a full account of which was first published in the New York *Sun*, and copied therefrom into the JOURNAL. We allude to it briefly again, as we intend soon to explain the cause of this wonderful manifestation, therefore desire our readers to remember the incident. The lady belonged to the first circles in the city; was attractive in appearance, and possessing a well cultivated mind, it is not strange that she drew around her a large circle of admirers. Finally she met one, to whom she promised her hand and heart. The day for the marriage ceremony having been appointed, she prepared for the occasion, expecting to make at least, one heart happy. Strange, her affianced did not come, and to add to the pangs of the occasion, he was found murdered, showing plainly that he had been foully dealt with. For three years thereafter, she refused to receive company; and when she did change her mode of life, almost the first place she and one of her admiring friends visited, was Central Park, and while walking around enjoying the delightful scenery, a swan not far distant, with plain demonstrations of delight, separated from its group, and coming up to the lady, manifested the greatest joy, allowing her to caress it and fondle it as she chose. She finally left the place, and while doing so, was watched by the swan until she disappeared from its sight. Not yet satisfied, the lady again returned to the same place, arriving there from another direction. Strange to say, the same swan again detected her presence, and with the same manifestations of delight, again approached her. The lady attributed the cause thereof to some strange influence of her betrothed, as he was murdered near the spot, intimating the idea that transmigration was no humbug, but that he had only changed his identity, and was now a swan!

The power of man over animals will be more fully explained in a future article.

THE NATIONAL TEMPERANCE CONVENTION.

The National Temperance Convention met in this city on the 2nd inst., to inaugurate a movement for the formation of a new party, the object of which is to institute prohibitory measures against the use of intoxicating drinks anywhere in the United States. Truly, this is a gigantic enterprise, and one that should meet the hearty approval of the people.

Gerrit Smith, the philanthropist and reformer, whose whole life has been devoted to the cause of humanity, and whose efforts have generally been accompanied with success, was the leading spirit in this movement,—his gray hairs, dignified, manly appearance and calm suggestions in regard to the proper course to be pursued, contrasted strangely with the eccentric, angular, oddly dressed "Ned Buntline," whose fame has been heralded forth in the columns of the New York Weeklies, in the form of romance, including murder, ship-wrecks, betrayed confidence and seduction. It was well, perhaps, to have those two extremes of life on the rostrum, in the inauguration of a movement, having for its object, the reformation of this large Republic. Such men as Ned Buntline, George Francis Train and hundreds of other eccentric characters, have their mission to perform as well as those who are looked upon as their superiors in every point that distinguishes the truly great and good man.

We look upon the Convention as the harbinger of a great revolution,—not immediately at hand, but requiring at least a half a century to accomplish its mission; and although the principal characters engaged in the discussions, became rather boisterous in their remarks toward its close, resembling a parcel of unruly schoolboys whose teacher was sadly deficient in discipline, and who became disorderly because they were prompted to do so by the action of their own interior natures,—we still think great good will result from the deliberations.

While we rejoice in the inauguration of the movement, deeming its final success certain, we deplore the unruly conduct that characterized the actions of some of those participating in the proceedings, as it certainly will tend to detract from the real merit of the measures proposed. The following represents an occasional tangent-like movement that characterized the debaters:

DAVID AND GOLIATH.

Miss Way remarked that David went out and slew Goliath. Had not the Temperance party as many men as accompanied him? [Applause.]

Mr. Hatfield said he had heard of many people who went out wooling, and had return shorn. Not everybody who went into the street to fight came back with Goliath's head under his arm. [Continued and very hearty laughter.]

Dr. Ross claimed the floor; several others claimed it—everybody addressed the chair. There was confusion and hisses, and Dr. Hatfield declined to go on.

HATFIELD AND THE TRIBUNE.

A gentleman asked if Dr. Hatfield was one of the editors of the TRIBUNE, and if he had penned the article in Thursday's paper. [Laughter and applause.]

An answer was demanded by Mr. Stoughton.

Dr. Hatfield. The gentleman must have queer ideas of decency and common politeness to ask any such question. It is an insult; and I might just as well ask him if the place where he lives is a house of ill-fame. [Hisses, applause and general confusion.]

Mr. Hammond claimed to be as honorable a gentleman as Dr. Hatfield. He judged from his reply that he was a Methodist minister. He would drop him. [Confusion, hisses and general tumult; cries of "Give it to him."]

Mr. Hammond proceeded to say that even if there were Democrats who would rejoice in the formation of a party to defeat Republicanism, Republicans had put in lager beer and infidelity in their platform, and why should they go with any such party?

Mr. S. B. Ransom was surprised at Dr. Hatfield and any one who opposed the formation of a distinct party. The gentleman was stopped by the arrival of noon, when the convention insisted upon adjourning to prayers.

Mr. Hatfield is certainly a "disorderly" man, and, as it appears, he was the principal turbulent character of the occasion, taking particular pains to measure "intellectual acumen" with the dignified, matronly Miss Way, who, if her voice had been strong enough to fill the hall, would have been one of the leading spirits of the Convention, but on account of that weakness, she was once *forced* off of the rostrum to give room for those whose voice was more largely developed, but whose ideas were far less pointed and appreciated than those presented by her.

Although the proceedings of this Convention were, at times, disorderly and undignified, we still see incorporated within it real merit, which cannot fail to exercise a healthy influence in the Nation, and which will result in great good. A movement that has for its object, the alleviation of suffering, the promotion of morality and the encouragement of honesty in the political parties of the day, cannot fail in having beneficial effects on the masses of the people.

At the close of the proceedings, the following sentiment was offered by Rev. J. E. Rutledege, of Neponset, Ill.:

The National Prohibition Party. May it live to capture old King Alcohol and bury him in Lake Michigan, with his head downward, so deep that the hand of the resurrection can never bring him up again to curse mankind, and here in Chicago to erect his monument, and on it place this inscription:

Beneath this sketch
There lies a wretch—
Cold water took his breath—
And when he died,
Creation cried,
We'er tickled most to death.

With the above ended a movement, having for its object the inauguration of measures that will tend to elevate humanity in the scale of existence, and relieve the country of an untold amount of evil. We wish it success; we believe it will finally triumph; we see within it, the dawn of a brighter day. And when the clouds of intemperance that now so thickly overshadow our beloved country, shall have passed away, we can truly thank those who assembled in Convention in this city, to sow the seeds of a moral revolution!

"HOW TO COME TO JESUS."

"But how am I to come to Jesus?"

Such were the words rather abruptly addressed to me toward the close of a long conversation with the speaker.

He had been an officer in the army. His sunken and pallid cheek indicated that he was not long for this world. He was dying of consumption.

His life had been a very sinful life; and his shy, almost repulsive, manner made it difficult to approach him. After some experiments, however, I found myself on an easier footing with him. At last he seemed to welcome my visits, and, although he said but little, to listen earnestly to what I had to say. One day I said, "You have not spoken to me of your past life. In what light does it appear to you now?"

"Oh that I could recall it! It has been very bad,—all sin, and nothing else. It is a great burden to me now. I wish I could forget it and blot it out."

"It may be blotted out. There is a way of deliverance from it all. The load which has grown heavier for so many years may be all taken away. Do I not say what is true?"

"I know that Christ died for sinners."

"Yes, even for such as I am—for the very chief."

"He is able to save me, or any one. I know that; but yet I am not saved."

"Do you really believe that he is able and willing to save you? Do you believe that he can take this long life of sin, and sweep it away from his memory forever?"

"I believe all that. There is no sinner whom he can not save."

"But further: he is ready, ever ready to do this; ready even now, while we speak together, to do this great thing for you."

"Still the thought comes back on me,—what about me? How am I to get to be one of those who are saved?"

"Something like this is indeed what I mean. Are we to believe if we are without repentance?"

"Let me endeavor to put the matter in a clearer light. No man can be saved without a change of heart so great that it is called 'Passing from death unto life.' You have been a dead man; you must become a living man."

"Yes; we must all be 'Born again.'"

"Let us go on. Repentance is part of that great change. The heart is changed both toward Jesus and toward sin. You can not come to the Savior without having new views about sin; you can not think rightly about sin without coming to Jesus."

"You mean that repentance and faith must go together; not that repentance comes first, and then faith."

"Yes, it is just this,—that the great change in the soul is seen from different points of view. They are both parts of that change, and can not be separated. I have sometimes expressed it thus: there is no such thing as unbelieving repentance, and there is no such thing as an unrepenting believer. No unbeliever has repentance, no unrepentant man has faith."

"I see it more clearly. The very fact of a man coming to the Savior implies repentance; otherwise he would not come at all."

"Yes; to take up sin as a burden, you must have repentance; to take this burden to Jesus you must have faith; and both repentance and faith are only found in one place,—at the foot of the cross."

While passing near Farwell Hall a few evenings since, a sanctimonious, solemn-visaged, austere looking young man, whose appearance indicated that he expected at no far-distant day to pass over the "River Jordan," and when fairly on the other side, to meet a special delegation of ministering angels, who would, with psalm and praise on their tongues, conduct him to the presence of the Son of God, whom he has so faithfully served, to receive from his hands, that meed of praise, that his prayers and confessions so well entitle him to,—handed us the above, "How to come to Jesus." We have no doubt that this young man, who "dispenses" these tracts on the streets and by-places, has prayed long and earnestly for the conversion of the world through the "blood of the Lamb," and when on his knees, he never fails to confess the extreme wickedness, not only of himself, but of the whole world, at the same time calling on God to save everybody through the atoning grace of the Redeemer.

We have no objections to the prayers of this young man, although we do not think there is any more efficacy in the same, than those uttered by the Bramin before the altar of Bram. Indeed, we think that the prayer of the Bramin is entitled to just as much respect as those uttered by Dr. Hatfield and the Rev. Mr. Moody, and will receive a response from the angel world quite as soon.

According to this tract, there is no such thing as an "unrepenting believer;" no "unrepentant man has faith." "To take this burden to Jesus, you must have faith; and faith and repentance are only found at one place, at the foot of the cross."

If this method of reasoning on the part of our Methodist brethren, does not cast into the shade anything of the kind that we ever before saw, we are greatly mistaken. It is plain that this "reformatory" tract was not intended for those whose reasoning powers are well developed, or who can grasp intricate truths intuitively. Many would suppose, on carefully perusing the above, that it would be absolutely essential for a person to have the identical cross on which the Savior was crucified, in order to find "faith and repentance." An individual actuated with a desire to become a good Methodist, would wonder where he could find the "Cross" therein alluded to, not thinking for a moment that the same is a figurative expression, intended to envelop in darkness, an idea in regard to the truth of which the world has ever doubted.

We find that the Orthodox in the promulgation of their peculiar ideas, still adhere to the biblical fashion of talking and writing in parables, believing, no doubt, that mysticism will give to their peculiar dogmas an appearance of truthfulness which could not be obtained from any other source.

Instead of going to Jesus to be saved, we would advise every one to "go to himself" and hold communion with his own interior nature, see the wants thereof and endeavor to supply them in such a manner, that good will result therefrom, recognizing the sublime fact, that it is cowardly for any person to desire to "be saved" through the life of another. "Become a Savior unto yourself," and you will have no reason to complain of your treatment in the Spirit World.

"ME BEG."

Mrs. Addie Ballou, in her remarks at the National Temperance Convention held in this city, thus touchingly alludes to the "poor little boy:"

I am reminded of the story of the poor little boy, who, with disjointed garments and hungry visage, pinched with want and suffering, was the subject of sympathy, and in whose behalf some kind persons were making an appeal. He was starving, cold and dirty. Some one says to him: "Why don't you beg?" "Me beg!" says he, and his little blue eyes rolled up, filled with tears. "Me beg! Don't my knees sticking out of my trousers beg? Don't my hungry, sunken countenance beg? Don't my sunken cheeks, thin with suffering and want, beg?" Are not the wives, widows and orphans of the land, the hungry child, with the torn and soiled garments, appealing for the abolition of the accursed dram-shop, which is scattering its ruin over our country? Are not the wives and mothers of the country appealing to be made free from this, this great and increasing evil?

THE DAVENPORT BROTHERS

Will be here on the 15th of November, and will remain at least two weeks, giving all an opportunity to witness the wonderful manifestations given through their mediumship.

J. Brainard of the U. S. Patent Office, thus speaks of their seances at Washington: "Any candid person who has visited the exhibitions of the Davenport Brothers, at Metzerott Hall, must at least admit that the demonstrations are of a most wonderful character. On Tuesday evening I had a very favorable opportunity to detect any deception on the part of the Davenports and their associates, having been selected as one of the committee of examination. Every opportunity that could have been asked was afforded the committee to detect the least degree of fraud. I know not the opinion of the other members of the committe, both of whom are entire strangers. I, therefore, speak only for myself, and I believe that those present on that occasion will give me credit of sincerity when I state that I know of no developments in science that are capable of explaining these phenomena."

JUSTICE TO THE PUBLISHER.

We desire to say to all of the subscribers for this paper, that your good will is duly appreciated. You have, many of you, done much to increase its circulation. We thank you kindly for doing so, and hope *all* will at this time make a renewed effort to obtain *new* subscribers. It is asking too much of those whose time is up, and nearly up, to renew for six months or a year without further delay? Be kind enough to do so, friends, and you will aid in inspiring us with renewed energy.

MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may deducted from the amount to be remitted.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of *fifty cents*.

SPECIAL NOTICE.

If any person receiving this number of the JOURNAL, on which the letter "F" does *not* appear, either upon the tag attached to the margin of the paper, or upon the wrapper, he or she will understand that payment is expected. In case arrearages are now due, it is expected that the same will be paid. We do not publish a paper to give away, unless we so indicate upon each copy of the paper sent. We can not afford to do so. If any person has a different understanding of the matter, they will oblige by advising us of the grounds of such expectations at once. A year's subscription, it is true, is but a small amount, but when such losses are frequently repeated, it necessarily results in bankruptcy of the publisher, the wrong is perpetrated upon. Never get a postmaster to do that which you would be ashamed to do yourself. Plain talk is the best in business matters.

BUTLER, IND.

Geo. W. Carpenter, of Butler, DeKalb county, Ind., writes to us that the friends in his neighborhood are in need of spiritual food, and which would be duly appreciated, and the mediums and lecturers find hospitable homes. Mediums and lecturers will please make note of this, and address as above.

DR. J. R. NEWTON.

The advertisement of Dr. Newton, published in this number of the JOURNAL, should be perused by every invalid. There they should go and be healed.

DR. T. BOND,

Of Penfield, Pa., writes that a good physical medium would find a home and employment in his neighborhood. Any such are invited to correspond with the doctor.

Literary Notices.

THE ATLANTIC MONTHLY,

Devoted to Literature, Science, Art and Politics, for September, is on our table. The Atlantic is always a welcome visitor, for it invariably brings a fresh supply of food for the mind, to satiate its hunger and give it a higher and better view of life. The Atlantic has achieved a world wide reputation already and what is worthy of special attention, is the fact that its articles, from month to month, continue to increase in interest and merit.

Fields, Osgood, Co., publishers, Boston, Mass. Terms $4,00 per year; single number, 35 cents.

OUR YOUNG FOLKS,

An illustrated Magazine for Boys and Girls. Fields, Osgood & Co., puplishers, Boston, Mass. Terms $2,00 per year. This Magazine, as its name indicates, is admirably adapted for the young,—all its articles being selected with the view of imparting solid information, instead of light and trashy reading that can benefit no one.

LOOMIS' MUSICAL JOURNAL,

Devoted to the interests of the Musical Profession, Masonic Fraternity and Odd Fellowship. This nicely got-up journal will be particularly interesting to those enumerated above, for in its three departments can be found rare gems of thought that tend to elevate the mind. The lovers of music will find within its ample pages, many instructive lessons, while the Mason and Odd Fellow will find such allusions to their respective orders that will be of especial benefit to them.

C. R. Loomis, publisher, New Haven, Ct.

THE OVERLAND MONTHLY,

Devoted to the Development of the Country. We like this journal. There is a beauty and freshness connected with its pages, that reminds us of the green slopes and valleys of the "Queen of the Pacific," and we never examine its well filled pages without feeling we are benefitted thereby. The Western News Company, Chicago, keep this valuable journal on their counters for sale.

THE PHRENOLOGICAL JOURNAL

For September contains the portraits and biographies of John Rogers, the designer and modeler of the well known "Rogers' Groups;" Jos. A. Wright, ex-governor of Indiana, and late Minister to Prussia; Von Baer, the Russian Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and other wise on Heads large and small; Personal Beauty; St. Mark's Cathedral at Venice; Apoplexy, or the Philosophy of Sudden Death; the Rhinoceros; Controversy, its Uses and Abuses; Life Saving Apparatus; True Relation of the Sexes; A Visit to a Cloister, or the Ape men by Carl Vogt; Presentiments, etc. Price 30 cents, or $3 a year. S. R. WELLS. Published 389 Broadway, New York.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio-Philosophical Publishing Association.

The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the Theme.

The first chapter treats of—Division of substances—The Senses—their Number and Limits—Man as Duality—Spirit Intangible—The World Opens as Senses are Multiplied.

The second chapter treats of—Man Strange to Himself—Bees and Species Fish may See in the Dark—Matter, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of—

The fourth chapter treats of the Duality of Man—The Spirit Body only Lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moves and Tips—The Fox Girls—Media—Spiritual Atmosphere around the Body—Magnetization—Shaker Charm Birds—Spiritual circles—Spirits magnetize Mediums—Religious Conversions Through Magnetism.

No little work has ever been published which abounds with more intensely interesting and instructive matter.

Price 25 cts. Postage 2 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 149, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞Good mediums always in attendance.

Amusements.

MC'VICKER'S THEATRE.

The poetical drama, "Enoch Arden," founded on Tennyson's beautiful poem of that name, has made a successful draw upon the public, with Edwin Adams as the star, during the present week.

WOOD'S MUSEUM.

Mr. Frank E. Aiken, the proprietor and popular manager of this attractive resort, again made his appearance upon the boards of this theatre, on Monday evening, August 30th. The play, as we previously announced, is "Progress," a production of Robertson's and given here for the first time on any stage in America. In connection with the afterpiece, "easy shaving," it has delighted the large auditory with which it has been received at each succeeding exhibition.

OPERA HOUSE.

A two week's engagement was commenced on Monday, August 30th, at the Opera House, by the celebrated Ærial Gymnasts, the Gregories, accompanied by a miniature circus of dogs, monkies, ponies, and goats; with the original Punch and Judy, &c. &c.

DEARBORN THEATRE.

The regular season at this new and beautiful theatre has been auspiciously opened, and the talented and popular minstrel troupe, under the management of Emerson and Manning, has made a successful reappearance, in a new and sparkling programme. Go and see them.

PUBLIC MEETINGS.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul.

By order of Com.

Two Day's Meeting.

The Spiritualists of Roscoe and vicinity will hold a two day's meeting at the Free Church, in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting, and a good time is expected.

Arrangements will be made to entertain those who come from a distance.

Per order of Committee.

JAMES LOVE.

Kansas State Convention.

The State Society of Kansas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

F. L. CRANE, President S. S. K. S.
SAMUEL HALL, Sec'y.

Northern Wis. Association of Spiritualists.

The Annual Meeting of this Association will be held at Oakfield, (Fon Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.
L. D. NICKSON, Vice Pres't
RUTH A. FLORIDA, Sec'y.

Obituary.

From the residence of his grandfather, Henry Tripp, Portage, Wisconsin, Friday, August 13th, 1869, Willie, infantson of Wm. G. and Julia C. Mann, aged two months.

SPECIAL NOTICES.

Money Made Without any Risk.

Send for an **Agency** for the **Positive and Negative Powders.** Address **Prof. Payton Spence, M. D., Box 5817, N. York City.** See advertisement of the Powders in another column.

Spence's Powders.

The ingenuity of man has never devised a remedy for the **Fever and Ague, or Chills and Fever,** equal to the **Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders.** I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. **Mailed, post paid, on receipt of $1.00 for one Box, or $5.00 for six Boxes.**

Address, **Prof. Payton Spence, M. D., Box 5817, New York City.**

For sale also at this office. Address S. S. JONES, 192, S. Clark St., Chicago, Ill.
vol. vi, no. 23.—tf.

To the Afflicted.

I take pleasure in adding my testimony to that of so many others concerning the healing powers of Dr. J. M. GRANT, of this City, and receiptly from Cal. The protracted labor of the last eighteen months, with serious exposures from heated halls to the most biting cold of Winter, had induced such prostration of the whole system as to force me from the field of active labor. A severe pain in the region of the heart, was frequently followed by spasms and coldness, which alarmed my friends as the sure indications of an early departure with the pale boatman. But less than a month's treatment has restored my appetite and very near by my average degree of best health. The pain has entirely subsided, with all the spasmodic action, and my sleep has become sweet and invigorating.

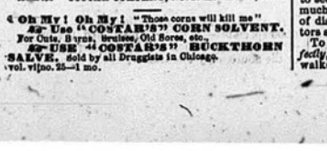
In a few days, I shall, by the blessing of Heaven and the healing power of this worthy and consistent gentleman, again take the field of my ministry. I most heartily recommend all the suffering to Dr. GRANT, as a healer of no mean pretensions, but as one of rare ability in his line of labor.

Sincerely, M. J. WILCOXSON.

ADVERTISEMENTS.

TWO GOOD PHYSICAL MEDIUMS,
WANTED TO TRAVEL.

The undersigned, a Practical Newspaper man of some 14 year's experience, who thoroughly understands what is requisite for success, wishes to enter into an arrangement with one or two **Good Physical Mediums** to travel as Business Agent, would not object to a **good healer.**
Address T. L., Box 2985, Buffalo, New York.
vol vi no. 25—2t.



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Oh My! Oh My! "Those corns will kill me"
Use "**COSTAR'S**" **CORN SOLVENT.** For Corns, Bunions, Old Sores, etc.
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A Book for Every Child.
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This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

Parents should read it and give it to their children or impart to them a knowledge of its contents. Price only 20 cents.

Address S. S Jones, 192 South Clark street Chicago.

THE "EUGENIE"
OR
LADIES COMPANION.
Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is **commended by every Lady at Sight.**

It is always ready for use, is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required.

It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any way while being worn.

It being made of pure, soft and smooth rubber, it cannot in any way chafe or irritate.

It more than serves the cost of itself in material, as the Eugenie with ordinary care, will last five or ten years.

Sent anywhere by mail on receipt of $4.00.

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PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER.

A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

Price, 30 cents—two cents additional for postage.

The following is the beautiful chorus:

Write, write, canny Planchette!
Set the truth—echos humming!
Write, write, canny Planchette!
Answer, angels coming, coming, angels coming.

For sale at this office.
vol6 no23

ONARGA NURSERY,
AND
EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Proprietors.—Wholesale and Retail Dealers in all kinds of Nursery Stock. Special attention paid to the Cultivation of the **Grape' Pears and Cherries.**

ALSO

EVERGREENS and ROSES, BULBS, &c.;

all kinds of Vegetable Garden Seeds and Plants.

Sweet Potato Plants in large and small quantities to suit purchasers.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.
no 20, Vol. 5, tf.

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City and Country Real Estate purchased and sold. Investments made and Loans Negotiated. Attention given to all business connected with Real Estate.

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THE FAMOUS PHYSICAL MEDIUM,

Will be sent to any address, by enclosing 15 cts and one three cent stamp. Address CHARLES H. READ, care of E. FONTAINE, No 1 Spring Lane, Boston Mass.
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MRS. DR. EMMA STEELE, CLAIRVOYANT, Healing, Business and Test Medium. Examinations and Prescriptions sent Age, Sex and leading symptoms required. Terms three Dollars.
Office 920, N. 5th St., St. Louis, Mo.
vol. vi, no. 23.

DR. J. R. NEWTON
WILL HEAL THE SICK

In Leavenworth, Kansas, commencing Saturday, Sept. 11th, at 8 O'clock A. M. every morning.

FREE!

after 12 o'clock, at the Planter's Hotel.

Dr. J. R. NEWTON
OF NEWPORT, R. I.
Practical Physician for Chronic Diseases
23 Harrison av., 1 door N. Beach St.,
BOSTON.

No Medicine Given. No Pain Caused.
No Surgical Operation.

Dr. J. R. NEWTON's practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. ALL who receive treatment are benefited.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable disease—and so sure is the effect, that but few diseases require a second treatment.

Dr. J. R. Newton is successful in curing Weak Eyes, Partial Blindness, all diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, Internal Ulcers, Dropsy, Loss of Voice, Weak Lungs, Catarrh, St. Vitus' Dance, Weakness of the Limbs, Dyspepsia, Rheumatism, Nervous Debility, Diabetes, Bronchitis, Diseased Liver, Kidneys, Heart, Throat, Effects of Poison, Humors of the Blood, Skin Diseases, Bladder and Kidneys, Scrofula, Cancers, Epilepsy, Neuralgia, Jaundice, &c., &c.

Patients bedridden from Female and Spinal Weakness will in every case be cured at once.

Paralysis is slow and uncertain; sometimes these patients have been fully restored with one operation, they are, however, always benefited. Deafness is the most doubtful of any malady.

Those persons who cannot well afford to pay are cordially invited to come and be cured—

"Without Money and Without Price."

The following late testimonials are given with the consent of each who wish them known for the benefit of suffering humanity:

INDIANAPOLIS, Ind., Nov. 30, 1868.

DR. J. R. NEWTON—*Dear Sir:* Duty impels me to give you a plain statement of my life's sufferings, and cure by you, which you may publish.

I, Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my wallings were intolerable to those around me, on Saturday last, Nov. 28th, went with my mother to see if you could cure me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doctors said were incurable, that I had faith you could.

To make a short story, I say, *you cured me perfectly,* with one treatment. I arose upon my feet, walked without limping, with a firm, easy step, raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men can do. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream.

In gratitude I am your friend,

ABRAHAM CLARKE.

INDIANAPOLIS, Nov. 30, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

Subscribed and sworn before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion, State of Indiana.

J. P. PINKERTON, Notary Public.

The foregoing statement of my son, Abraham Clarke, is all true.

ISABELLA CLARKE.

Rev. Frederick R. Young, came from England last June, with a malady that baffled the best physicians in the country. He returned cured with one treatment, and a full account of it was published in several English papers.

Ivory H. Thompson, Middleboro', Mass. Paralysis, unable to sit up or move for eight months, was not expected to live, he was cured with 20 minutes' treatment, dressed himself and walked a mile without a halt or limp; this was last June, he made his own hay and continues well.

Mrs. Abby Otis, Whitmarsh, South Hanson, Mass., Hemorrhoids 18 years. Epileptic Fits 10 years, during Spasms it frequently took four to hold her; she called on Dr. N. lately, and represents herself perfectly cured, over a year having elapsed. She will be pleased to be referred to.

Miss Joan Bonney, East Bridgewater, Mass. Spine and Female Weakness, unable to walk for over three years, brought to Dr. N.'s Office on a bed, was restored to health with one treatment and walked a full mile at once.

Louisa Harlow, Bridgewater, Mass. Unable to walk but little for 20 years, perfectly cured with one treatment, walked a mile or more at once. Female and Spinal Weakness.

Japhet B. Packard, West Bridgewater, Mass. Unable to speak for 16 months. Cured instantly to speak as well as any one.

Miss Mary M. Tisdale, 51 Oak street, Middleboro', Mass. Female Weakness, lame back and general debility, unable to walk but little the last two years, cured. She writes that her friends feel as if one had been raised from the dead.

Jeremiah Hill, Smithfield, Me. Very lame four years, cured in 15 minutes, walked off well without limping, and left his crutch and cane.

Mrs. Lucy W. Dewey, Worcester, Mass. Spine and Womb Disease, three years, unable to walk for the last three months, cured with one treatment and walked out.

Thomas W. Richmend, Burrillville, R. I. Diseased Kidneys and Bladder, with Hemorrhage, cured.

Joanna Cook, Ellsworth, Me. Spine Disease, a case of great suffering, cured.

Daniel Shepley, Bangor, Me. Very bad case of Heart Disease; cured.

John Coyle, Jr., Newark, N. J. Catarrh and Dyspepsia; cured.

Mrs. Marcia Phillips, Waterville, Me. Four years her limbs were so contracted as to be unable to put her feet to the floor when in a sitting posture. Had the advice of the most eminent physicians. Her limbs were straightened to walk, the first treatment; on presenting herself perfectly cured to the doctors who had pronounced her incurable, they said: Well, this Dr. Newton has some power that we cannot account for.

William Grinnell, Exeter, Me. Wry Neck; cured.

Clara A. Hill, Bradford, Me. Three years an invalid with paralyzed limbs, blind; could not bear a ray of light, brought on a bed 20 miles, with a few minutes' treatment was restored to perfect sight and strength of limb, the next day walked a mile.

D. D. Aikin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cured.

Ellery C. Crosby, Albion, Me. Cured of Consumption; he was so low when brought as barely able to walk. He will be pleased to be referred to.

Mrs. Moses M. Hodsdon, Kenduskeag, Me. Heart Disease and Female Weakness, bed-ridden four years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Mathews, Waterville, Me. Female Weakness and Spine, unable to walk for one and one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovarian Tumor, confined to bed, and so low it was thought she could not live; she is perfectly cured.

Geo. B. Downer, of Brown street, Portland, Me. Scrofula, his arm was literally rotten; perfectly cured, leaving nothing but white scars.

Clara A. Boyce, Indianapolis, Ind. Blindness 12 years; cured.

Isaac Lockwood, Indianapolis, Ind. Neuralgia eight years, so bad as to lose sight of one eye four years, cured and sight restored; age 17 years.

John Carr, 81 Massachusetts avenue, Indianapolis, Ind. Right eye totally blind, cured, sight perfect in five minutes.

Mrs. Clarissa A. Boyce, Indianapolis, Ind. Blindness 12 years; cured with one treatment.

Mrs. Amanda Myers, Indianapolis, Ind. Neuralgia three years; cured.

Mrs. Hattie Brosseu, Indianapolis, Ind. Chronic Ulcerated Throat; cured.

Hannah O'Conner, Lanesville, Ind. Leg drawn up by contracted cords; cured in five minutes.

Libbie C. Stephenson, Pendleton, Ind. Wry Neck and Spine Disease; cured; walked off well.

Mrs. A. Gebhard, 14 Delaware street, Indianapolis, Ind. Cured of Inflammatory Rheumatism.

Mrs. Annie Scott, Indianapolis, Ind. Lame hip four years; confined to her bed most of the time; restored to good health.

Joseph Sulgrave, Perry Township, Marion Co., Ind. Heart Disease and Dyspeptic 30 years; cured.

Hemierson Hemming, New Paris, Ind. Paralysis all over; cured with one treatment so that he had no use for crutches.

Mary B. Lincoln, Norton, Mass. Spinal injury from a fall; unable to walk for 13 months. She was perfectly cured, Dec. 30th last, in 30 minutes, and walked a mile unaided.

Nathan Rowley, Fulton, N. Y. Cured of Dyspepsia and Liver Complaint. His wife was bedridden for three years, from Spinal and Female Weakness; was perfectly cured with one treatment.

Miss Amanda M. Hubbard, Winthrop street, Roxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three years; was instantly relieved of all pain, and in half an hour cured, dressed herself and walked out and called on her neighbors. This was in June last; she remains in perfect health.

James Albert Town, son of Joseph DeWitt, Oneida Co., N. Y., 15 years old, paralyzed eight years, his left hand hung at his side perfectly powerless, one dragging his left foot, walking with great difficulty; he was restored to perfect health and strength with one treatment. In addition to the above infirmities he had from eight to twelve Epileptic Fits every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had no fits.

Hon. W. D. Stewarts, Mayor of Syracuse, N. Y., his son 15 years old, cured of a Tape Worm.

James A. Wooding, Camden, Oneida Co., N. Y., Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment.

Albert Stebbins, Homer, N. Y. Very lame four years; could just hobble on crutches.

Harman Cowell, Huron, Wayne Co., N. Y. Partially blind from birth; cured with one treatment to read fine print without glasses.

Almond Lindsay, Vermillion, N. Y. Paralysis of legs; unable to stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.'

Sarah Ann Delang, North Huron, N. Y. Tumor near eye; cured with one treatment.

Mrs. C. A. Smadley, Vermillion, N. Y. General Debility, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and walked over a mile.

Anvin Wilcox, Corning, Steuben Co., N. Y., P. O. Box 466. Broken foot 20 months, unable to walk without crutches, in pain all the time; cured in 20 minutes; walked off well and left his crutches.

H. H. Duval, Utica, N. Y. Left fore finger perfectly stiff for 16 years; cured instantly to bend as free as ever.

Mrs. Elizabeth Potter, Yarmouth, Mass. Could not speak above a whisper for six years; cured instantly.

Charles Abrams, 16 Bolton place, Charlestown, Mass., child lame two years, unable to stand, cured instantly to walk as well as any one.

R. H. Ferris, South Farmington, bad cough for thirty years, perfectly cured. Is now more healthy than ever before.

Mrs. W. J. Chase, No. 4 Ohio place, Boston, inflammatory rheumatism. Cured with one treatment.

James Downing, 29 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine print without glasses.

Miss Martha Bartlett, 127 west Lenox street, consumptive, bad cough for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment.

Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg as to disable him from walking up stairs the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Waverly, had a very lame knee, badly swollen; walked with a crutch; was cured in two treatments.

Mrs. Nancy J. Fowler, Margin St., Salem, lameness, and was cured immediately, running with the agility of a child.

Mrs. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March 31st, requiring two persons to carry her in their arms; in thirty minutes she walked back to the coach without assistance, perfectly cured.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years' standing. With two operations was entirely cured.

Mrs. James Estes, of South Danvers, had running scrofula sores on one limb, and was entirely cured in forty-eight hours from the time of treatment.

Miss Matthews, S Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Meader, daughter of Henry Meader, of South Danvers, had lost her voice for thirteen months; was perfectly cured with one treatment.

Alice M. Ward, daughter of Mr. Nathaniel M. Ward, of Haverhill, Mass., had stiff fingers on one hand and could not use them for two years; cured with one treatment.

Julius Comstock's child, eleven years old, Mexico, N. Y., could not speak for two years; cured instantly to talk as well as any one.

Mrs. Ann Murphy, 28 Steuben street, Utica, N.Y., lame forty months, unable to walk without limping; cured in five minutes.

C. S. Bates, Wampsville, Madison County, N. Y., child ten years old, had curvature of spine and abscess of hip; called and reported a perfect cure.

Mrs. Norman Shepard, Fulton, N. Y., ulcers on limbs twenty-five years, unable to walk without assistance during that time, unable to sleep an hour at a time for four months previous; perfectly cured.

E. R. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton.

Mrs. Clarissa M. Laird, 79 Pearl St., Syracuse, N. Y. Cancer cured.

Mary G. Kerns, Harrisburg, West Va., Lame 8 yrs., cured in 5 minutes, and walked off with her crutch on her shoulder; also cured of loss of voice.

James S. B. Norton, Farmington, Maine. Bad Scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cured of a Felon.

Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 4 1-2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Woburn. Lame 3 years given up by all physicians, cured with one treatment, walked of three miles without crutch.

Edward Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment.

John H. Wilson, Mall Hill, Pa., cured instantly of a stiff hand.

Mrs. G. W. Prescott, City Point Hotel, South Boston, female weakness and general debility, cured with one treatment.

Abby J. Thornton, Greenville, R. I., female weakness and general debility could walk but little for six years, cured with one treatment.

Mrs. Carolina Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment.

Mrs. Abby W. Bruffum, Leominster, Mass., cured of a tumor as large as a person's head.

Mrs. Hunter A. Brown, West Roxbury, Bourn street, cancer on eye fifteen years, perfectly cured, one treatment.

Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for 13 years, cured instantly.

Eugene T. Sherman, 234 Washington street, inflammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment.

Miss Grace Lovis, South Boston, Mass., chronic hiccough for nine months, cured in five minutes.

Benjamin Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic pleurisy.

O. M. Sables, Chelsea, Mass., blind with one eye; cured instantly.

Mrs. Willard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment.

Mrs. Emily Robqins, Harwich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off well, and has ever since done her housework.

Mr. C. H. Pulsifer, Salem, Mass., cured of an enlarged spleen with one treatment.
no 24 vol 6 tf

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Communications from the Inner Life.

He shall give His angels charge concerning thee.

All Communications under this head are given through MRS. A. H. ROBINSON, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the Spirit World.

[Reported by Ritchie and Nevins, short hand Reporters, 118 Dearborn street, Chicago, Illinois.]

☞ Questions, to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

INVOCATION.

Beloved Father, ever present, ever kind, and ever full of mercy and goodness—Thou, who art in the heavens above, on the earth beneath—Thou, who watcheth all things with an eye of wisdom—Thou, who biddest the seasons come and go—changing, yet ever performing a mission—Thou, who hast created man as the highest type—grandest and most noble of Thy works—Thou, who hast marked out the different paths for Thy children—unto Thee we would look with that perfect trust which assureth us that it is Thy will, Thy pleasure, and that Thou "doeth all things well."

May our souls ever be filled with that trust that we shall be enabled to say—even though our paths be filled with thorns, and we become weary and long for rest—from our souls we can exclaim, not our will but Thine be done.

In everything we behold life and power sufficient unto itself—sufficient for its unfoldment upon the material and spiritual planes of life. Yes, our Father, all things are governed by Thee With the care that Thou bestoweth upon that which is beneath us, need we fear that Thou wilt be unmindful of us, Thy children? Need we ask Thy blessing, when we behold the many benefits that Thou art constantly bestowing upon us? Need we fear for the future? Nay; our Father, we will ever trust in Thee.

Realizing that within the breast of every child, Thou hast implanted the trust, the assurance, that we are the children of an infinite Father, let us be true unto ourselves, thereby being true to Thee.

QUESTIONS AND ANSWERS.

Q. I would like to know how you work the organs of that medium so as to talk, *i. e.*, the practical way of getting possession of the medium's organs of speech to give us those words.

A. That is a very good idea, for everything should be made practical.

I must say that I use them just as I would my own. If you know how you use your organs of speech, you know how I use mine, and how I work the organs of this medium to speak to you.

But the question is, how I get possession of those organs not my own?

By my own individual power, and the aid of others I make myself positive to this organism, *i. e.*, externally not interiorly. I close the external senses of this organism. My mind being positive, I enter, as it were, right into her spirit, and that which is her organism becomes my organism. It is mine while I have possession of it, just as much as yours is yours, yet I do not remove her spirit—I do not remove the actuating principle, neither do I harm it in any way whatever—take nothing from it—seem to close the external, and instead of her senses taking cognizance of the external, it is mine. How it is done is the question. It is simply by the law of positive and negative forces—she becomes negative to us, we positive to her, and thus make use of her organism. That is the best explanation we can give.

Q. We have been told that while the spirit from the Spirit World was controlling the medium that the medium's spirit would leave the body. How is that? Is it true or false? Can two spirits be in the same body at the same time?

A. The question is, is it true or false, as you have been told, that the real spirit of the medium left while we control the organism? Now, is it true or false?

We will say that there may be instances where the spirit is impressed so forcibly, and the impression is so vivid upon the persons impressed, that they retain it when they become conscious upon the external plane, and actually feel that they did leave the form.

As far as our experience goes, we may say that we know of no spirit leaving its form to give place to another, and after once vacating it, taking possession of it again.

Here is myself. I occupy your attention. I do not remove your spirit. So with this organism, the spirit is its own individual self—is unconscious of external things, and not being conscious of external things, does not retain a correct idea during this time of what transpires. The spirit of the medium does not have to leave the organism of the medium to make room for another spirit. I occupy your thoughts but do not take them away.

As we have said before, a glass or pint of wine contains more spirit than a pint of water; yet it is no more a *pint* than a pint of water.

While I make use of this body, I do not take up space. There are mediums who are not unconscious, yet the spirits *compel* them to do their wishes—they can not help themselves. Now let me ask: Does the medium leave the form, or is it consciously impelled to do as it does? The impression was so strong that they believed that what they saw was a reality. [That they really believed that they left their own physical forms?] Yes. [Was it a psychological effect upon the mind?] Certainly—an impression. What impression but psychological effect?

Q. Is it not possible for the spirit to leave the physical form, and visit its friends in any part of the country during sleep?

A. The same law holds good there, my brother, that obtains in the other case.

We know of no case where the spirit leaves the form and then returns.

Q. Do you know that it could not be done?

A. I judge from reason. I never say a thing can not be done. I speak as far as I know only, that it is not a fact that the spirit leaves the body, or is forced out of it, while another spirit is controlling. Let us take that for granted (that the spirit in sleep leaves the body and goes away), we then inquire by what law does the body retain the forces that are necessary to life?

Questioner. We are told that the spirit does not entirely disconnect itself from the body.

Spirit. We know that you are told that the magnetic cord, the life-principle, is not severed.

Q. I would ask if there are no cases of persons in the form controlling and communicating through a medium—is it not possible?

A. Yes, if they have transpired, it is possible. If that was the case—if we knew of instances of that kind—it would cover the whole ground. Such things are *seeming facts*; but yet I know that it is brought about by spirits outside of the material form. I know it from my own experience.

I would not for a moment doubt the sincerity, the truthfulness, of the individuals who believe to the contrary, whoever they may be. It is *real* to them. Take nothing for granted that does not accord with your judgment.

Q. How is it that people are seen by two different persons, the body in one place and the spirit in another place, at the same time? I have heard of that but never experienced it.

A. We would ask, in the first place, if they were but two in one place that saw the real body?

Questioner. Yes, it was a teacher who left her school, and her pupils saw her in the garden.

Spirit. Well, my sister, is it not possible that the same law would operate upon the sense of vision of several that operates on the senses of one?

Questioner. I think so.

Spirit. If there is a power by which spirits can manifest themselves in different ways—by moving ponderable substances—then taking possession of an organism is accomplished by the same law—by the same power, *i. e.*, a concentration of *forces* brought to bear upon the organism or substance. We believe that the law that operates on the mind of persons, on their internal senses, is the same.

Q. I suppose the body of the lady was in the garden, and her thoughts were in the school room; but how she could be tangibly seen I do not understand.

A. It does not follow that the thoughts of the teacher, being in the room, would have the power to make her body visible in the school room.

We say again, that it is by the same psychological law or power in this instance—the same law by which the teacher was seen—operates upon mediums and makes them feel that they are off at a distance from their bodies when they really are not.

We are glad to get the opinions of individuals and exchange thoughts with them. It is certainly a pleasure to us.

Q. Is the controlling spirit outside of the physical body?

A. I think I have answered that before.—We do not act from the outside, but from the internal. We do not stand here on the outside and give our thoughts to you. My spirit, all that I am, is right here in this organism.

Q. Is that organism as real to you as your own physical organism was before your death?

A. It is just as real as my own was. I could occupy it for all time. I cannot say that it would be as perfect for me to express my thoughts through as my own. As far as my senses are concerned, this really is myself.

Q. While thus possessing a material organism, are your feelings of sympathy, etc., of the same character that they were while you were occupying a physical organism before the change called death? In other words, do you feel, on taking possession of the physical form, as if you were living upon the material plane again?

A. We live upon the material plane whether we have possession of a physical organism or not. While we have possession of the physical organism we feel the same that we did on the material plane. If you should do me an injury now, I would feel it until I would withdraw from this organism, after which I would not feel the effects of it.

Q. Suppose that you should retain possession of this organism for three or four hours, or for such a length of time as you might desire, would you wish for food or drink—would that feeling come over you the same as before you died?

A. If there should be a feeling of exhaustion, I should certainly desire food.

I remember the first time I took possession of an organism. I wanted that which was conducive to my happiness before I left the earth life

Spirits will take possession of a medium,—sit down to a table and eat heartily of a meal, just the same as you would.

Q. Is it the spirit of the medium, or the one that takes possession of the medium, that eats?

A. It is the one that takes possession of the medium, of course. So, if I should so far forget myself as to hold the external senses of the medium until such time as this body required food, I, being in sympathy with the body as well as the mind, would certainly partake of food.

Q. You have that medium under your control now. Could you hold it a week, or a year, against her will?

A. Yes, I believe I could, if I wished to do so.

Questioner. Can you control her absolutely against her will? Cannot she resist you?

Spirit. No, she cannot resist me, to save her soul.

Questioner. Well, that is a mighty power that a spirit possesses—a power to hold a medium for years.

Question by a lady present. Can you control me?

Mr. N. Can spirits control me?

A. Well, sir, I can say that I would not control you. I am very partial to females. [Laughter.] Yes, sister, I think I can control you.

BENJAMIN KINSLY—HIS HISTORY.

Frank's Journal, No. 34.

GIVEN THROUGH THE DIAL,—FRANK, MEDIUM.

I am Benjamin Kinsly. You have kindled a flame in my heart by what you told David Younger. You say that God is love, but Moses says He is of wrath and vengeance, and all the ministers teach that hell is the portion of the wicked; and that it is everlasting. I do not understand why you teach so differently. I wish to learn, for the mere thought of it being possible to escape this hard condition, stirs up frenzy within me.

I lived in Cincinnati; was a book-seller. Few had better opportunities of enjoying life than myself. I lived to the advanced age of fifty three before I thought of marrying. I cared not for woman, and as my ungainly person was not fitted to excite admiration, I shunned everything like lady's society; but I fell in with a girl of more than ordinary beauty,—poor and penniless, who attended my bindery. I determined to make her my wife, but was rejected. My addresses were continued for sometime, but her repugnance seemed to increase, and the matter was nearly given up when I learned that she had agreed to marry me. It seems that her mother had made her promise to do so if I would settle some property upon her. This was done, and we were married; but no peace was mine, for I soon discovered that my wife had not the slightest regard for me; nor could her favor be gained by anything I could do. Her heart had already been given to another, and on learning this I determined to let her go, but go she would not. Her lover came frequently to see her, and to end the matter, I determined to take her life, and only waited for an opportunity.

Hatred and licentiousness had already taken possession of her; hatred against me and licentiousness with her lover, calling herself my wife, but refusing all intercourse with me. Many times I found her in the arms of my rival, lingering till a late hour at my house. Girl as she was, kept in ignorance of the world, it is astonishing how she knew so much of mankind; how she came to discriminate between one and another—it seemed to be intuition in her. I make no apology for my conduct, because I gave no cause for her repugnance. I treated her from the first with greatest respect, but never received the slightest return; indeed, in less than a month we were almost strangers to each other and yet, let me say, I had no hard feelings for her until I discovered her unfaithful conduct toward me with her lover. Then the furies reigned within, and I determined she should not live to be the curse of my existence; but how to accomplish this was the difficulty. At length I determined to try a slow poison, and in order hide my design the more effectually, procured it from afar.

Leaving home as if on business, I went to Louisville, and there enquired of an apothecary for a remedy for my mother's lumbago. He gave me a vial of liniment, but charged me not not let any one take it in their food, it might do harm. I asked him how it would operate. He said it might cause a loss of appetite at first, and finally lead to death. This was just what I wanted.

I came home and found her and her lover together. By this time they cared nothing for me or my presence. Hell raged in my bosom and made me ferocious. I dashed in with ax in hand, and began to lay about, but he escaped out of the window. My wife fell insensible upon the floor.

Language cannot express the fury that now took possession of me. Millions would I how give had I not have seen that woman; and gladly would I now separate from her, but what could I do when she refused to go. But one course was left, and that I soon put in practice. A few drops of the medicine was given every day without any peculiar effect being perceived for some time; but gradually it was apparent that her step was not so lithe; the eyes not so bright; her cheeks not so fresh and florid, and a general debility was observed. A physician was called in, and he pronounced her *enciente*. Not a suspicion fell on me. The drops were continued without intermission,—her disease progressed—another physician was invited to consult—he agreed with the first, and recommended change of air. I consented, and took her to Louisville, where I procured more medicine for my mother's lumbago. The disease never relaxed until in about six months, the grave received her body. Still not a suspicion fell on me. Had the slightest rumor been heard, I should have left Cincinnati, but all appearing quiet, I remained.

A year rolled on and found me as wretched a man as lived on earth. I could see nothing but my wife's image in everything I looked upon. Her voice was ever sounding in my ear; her step followed me everywhere; and to sleep in a room alone, was terrible. You can imagine nothing like this; it is reserved only for the poor wretch himself.

Another year rolled on, finding me still the same. Then a new horror; mysterious sounds accompanied me when alone. At first, it was but a gentle tapping. In vain I endeavored to ascertain the cause. Her influence, I knew, was ever around me, and so I attributed the sounds to her. Soon they increased in volume and were heard by all.

At night, the terror increased; for no sleep could be had where sounds like these could be heard, and my health could not stand such a severe ordeal. Gradually it gave way, and death made me his own.

I may as well say that I had never given the slightest thought to religion—seldom entered a church; and when there, heard nothing that made the least impression. My intercourse with the world led me to consider all men governed by different motives. Some thought that going to church would keep up their financial credit, and promote their means of living. Some looked to being received in society. Last of all, were those who were frightened into the church for fear of the devil, by far the most numerous class. I could agree with none of them, and therefore kept aloof. Death, thought I, is an eternal sleep, and when death came in 1819, it was to me a positive relief.

What amazement seized me when on opening my eyes, there stood my wife, clad in dark habiliments, and glaring upon me with more rage than ever. For a while, she paused, paralyzing me with fear, then with a bound she sprang and clutched me by the throat. How she shrieked and screamed with rage; how she shook me in her tight embrace; how I shrank from her, imploring pity. As well ask mercy of the wolf throttling the lamb. Her rage seemed to increase as she gazed upon me. I could not escape, and had to submit. Her fury abated at last from sheer exhaustion, and I sank into forgetfulness.

When I awoke, an immense number of creatures came around me, looking much like negroes; only their eyes were inflamed and their countenances distorted. I was compelled to join, and with them I have since remained.

I came to you for advice, for I understood that many have been benefitted by your instructions. I can hardly conceive how a mortal can do this. If a bright spirit could come, I would gladly hear what he had to say; but that is not to be thought of. I only hope that some ray of light may come to cheer this desolate heart."

I now read to him the instructions given on a former occasion to David Younger, a Methodist clergyman.

"You err in supposing that God is a God of wrath. You forget his attributes,—Love, Goodness, Wisdom and Power, and that he is infinite in all, infinite in Love to devise what is best for the happiness of his children, giving to each one according to his capacity; infinite in Goodness, looking to their welfare, and infinite in Power to carry out all his plans.

Now look to the account you read in the Bible of the creation of man, that God made Adam and Eve, put them in the garden, and knew at the same time they would disobey his commands. He forbade them eating of a certain tree. They ate, however, and are sent out into the world bereft of everything. They become corrupt, although God intended they should be perfect. "It grieves his heart that he had made man." His wrath is kindled, and he destroys them by a flood except one family, who increase and multiply, but continue just as wicked as those he had destroyed. God's wrath burns as fiercely as before.

He now devises another plan to appease his wrath. Nothing less than to be born of woman, come as a little child in to the world, go through a life of poverty and affliction, and finally die a shameful death on the cross! All this is said of him who put this orb in motion; who spake, and light shone; who sent world after world rolling in space, and filled all creation with his power!

Have you ever thought of the utter absurdity of all this? and how it contradicts every attribute of God? A God infinite in Love, and yet a God of wrath! A God infinite in Power, and yet who makes mistakes! Who would have his children perfect, but could not! Who felt a desire to save them from their sins, but could only do so by suffering for them himself! He felt all you would have him feel to save sinners, but could not unless they believed in all this absurdity!

Now turn your attention to another point. You have been warned against sin because it leads to an awful hell. You are also told that wailing and gnashing of teeth belong to those who incur God's wrath, and that all this suffering is forever and forever; all inflicted by this God of Love!

All this mass of contradiction and absurdity, let me tell you, is the work of priests, by whom the world has been governed since the earliest records of the human family. There have always been those who have served at the altar, but robbed the poor, who filled their purses by practicing upon the ignorance of the people, and who never lost an opportunity to aggrandise the church.

What so likely to awaken fear as the dread of future punishment? and what so likely to give power as to make them believe that a priest can forgive sin? The love of gain and power have ever been the main objects that moved the priesthood, and all this about eternal punishment was invented by them to affect that object. A moment's reflection will show that it conflicts with the noblest attributes of Deity, and, therefore, cannot be true.

You are suffering. What has caused this? Not a revengeful Being, but the operation of laws established at the foundation of the world. When writhing with pain from a severe burn, is it because God is angry with you? or if death ensues from being submerged in the water, is it for the same cause? You know this is not so.

And besides, do you not see there is no proportion between crime and such punishment? Even on earth we try to adapt the one to the other. Eternal woe! What mind can grasp the thought? Can any amount of sin throughout the longest life, deserve this? And all this, too, said to be inflicted by a loving father!

You have sinned—you must pay the penalty for that sin, and no one can suffer for you. But when the fire of conscience has done its work and consumed your sin, all suffering ends. When this will be, depends much upon yourself Go alone—reflect upon the iniquity of your life and strive to repent. When from the depths of your heart, you can cry, "God be merciful to me a sinner," the work of reform has already begun, and a bright angel will come to your aid and say, "Brother, I come to show you a better way." Have no fear after this, for then all the devils in hell cannot retard your progress.

He then replied: "I would thank you if I knew how, but, indeed, language is inadequate to express what I feel. Have you ever been a preacher of the gospel?

"No, sir."

"How then did you gain such thoughts? You have given me some that I did not think it possible for me to entertain. I can not drink it all in at one draught, and must have time to reflect upon what you have said. I can perceive no flaw in a single word, for it all seems to accord with common sense. I feel that it is true, even more than my mind can appreciate. I will do as you direct, and give my whole soul to the subject, and believe me, I can never think of you but with the deepest gratitude. I came here expecting but little—you have conferred upon me an incalculable blessing."

THE "ROUND HOUSE," KANSAS.

Wonderful Manifestations—Father King—He Uses Electricity—His Statements in Regard to His Age—No Humbuggery.

LETTER FROM WM. G. ELDER, M. D.

DEAR BROTHER:—I am sick this morning and unable to attend my professional duties, but I cannot resist the idea of having a few words with you. I returned day before yesterday from a visit to the "Round House," in Linn County, Kansas. The manifestations would astonish even you. They are something great and new! The young poet Wallace, in looking at the career of the First Napoleon, exclaimed,

"He whose broad banner to the winds unfurled, Rode like a whirlwind round a prostrate world."

I think this morning I am incapable of such excitement as the above; but when I viewed that loose disconnected bench with a beautiful but peculiar frame upon it, with the bass drum on the north side and the tenor drum on the south side of it, lashed fast to the frame with copper and steel wires crossing, and all firmly bound by them for the purpose of retaining the electricity so that the spirit of Father King could use it to make manifestations as I now do with this gold pen to write or talk to you, that is, as an instrument or means of use and power, settling the question forever that Spiritualism is not electricity, but that spirits can use it as a means, of power, and did beat and play on the drums so as to be heard three or four miles.

In view of all this and the other various instruments, etc., I could but think how much could be made by this if visited by a scientific electrician.

Mr. Tipple staid over eight or nine months, if my memory is correct, before there were any symptoms of success, and then it came in miraculous power. What patience, patience!

I was grieved to learn that the gentleman and lady that came from Chicago here a few days ago, got no demonstrations, besides losing time and money.

This fall and winter they aim to sit again. Now I am certain that there have been manifestations given here that have never been witnessed before on earth—a pity the whole has not been written out, no volume could be more interesting.

These men gave their whole time for months to this one object, feeding every one who came here to witness the manifestations, and in no case would they receive a cent therefor. Mr. Tipple is now engaged at slavish work, incapacitating him for the present from giving sittings.

I think the scientific world could learn a big lesson here, and simplify and improve spirit intercourse by studying this whole arrangement.

BELVIDERE, ILL.

Annual Convention of Spiritualists at Belvidere.

The sixth Annual Convention of the Boone Co. Spiritualists, was held in Belvidere, Aug. 20th, 21st and 22nd, 1869.

The Convention assembled on Friday, the 20th, at 2½ P. M. The house was called to order by S. Lovett, of Belvidere. On nomination for officers, the following persons were elected: President, G. H. Ellis, of Beloit; Secretary, Miss H. H. Carleton, of Marengo. After which, a conference was had, in which D. Warren of Darien, spoke on "Religion, what is it?" Lawyer Shewey of Ind., continued at some length upon the same thought. M. T. Peters, of Chicago, followed, giving a careful survey of the numerous forms of religion, asserting that of all forms, Spiritualism is the only one based upon common sense; also, that of all ages, the present one is the most irreligious. Brother Shewey corrected this remark, by giving the true definition of religion, showing that in the present age, there is less blind devotion, but more of true religion. Mr. Peters accepted the criticism, and remarked that with the most intelligent nations, there is to be found the most crime. Mrs. S. Huntington, of Marengo, corrected brother Peters by referring to ancient history, which proved that the cases of crime in the past ages, exceeded those of the present, ten to one. Meeting closed with remarks by the President.

EVENING SESSION

Opened with a song by Miss Mary Cool, of Marengo, followed with remarks by Mr. Shewey, which were noted for their beauty and strength. In the meantime, E. V. Wilson having arrived, gave an interesting lecture, at the close of which he read several characters and described spirits, all of which were readily recognized. Meeting closed with a song by E. T. Blackmer, of Chicago.

SATURDAY MORNING SESSION

Called to order by the President at 9½ o'clock. Music by E. T. Blackmer. Conference one hour. E. V. Wilson then addressed the meeting in his usual earnest manner, which produced a marked effect. Meeting closed with good music.

AFTERNOON SESSION.

Song by E. T. Blackmer. Conference one hour, in which M. T. Peters, E. V. Wilson and others participated. The time of the regular speaking having arrived, D. Warren spoke nearly two hours, "Sceptic, "Progression, not Salvation, the Law of the Universe." Meeting closed with a song by Miss Mary Cool.

EVENING SESSION

Opened with the reading of a few selections from "Spirit Echoes," by E. V. Wilson, and music by E. T. Blackmer, followed by E. V. Wilson with a highly instructive and interesting lecture on the "Law of Spirit Control," at the close of which, the speaker described six spirits, all of which were recognized by their friends. Meeting closed with music by E. T. Blackmer.

SUNDAY MORNING SESSION.

Meeting called to order by the President at 9½ o'clock. Music by the choir. Conference one hour, closing with a song by E. T. Blackmer and followed by E. V. Wilson with one of his clear, logical, convincing discourses on "Is Jesus God? If so, did He accomplish his mission?" Meeting closed with music by the choir—"The Silent River."

AFTERNOON SESSION.

Meeting called to order by the President at 1½ o'clock. Address by Samuel Smith, of Rockford, a trance speaker. Subject, "What Evidence have we of Immortality?" Song by E. T. Blackmer. The time of regular speaking having arrived, D. Warren spoke nearly two hours. Subject, "Does Human Individualized Existence Antedate the Present Earth Existence?" The speaker took the negative of this question and dealt, we thought, some telling blows against the pre-adamite theory. Meeting closed with music by the choir.

EVENING SESSION

Called to order by the President at 7½ o'clock. Exercises commenced with the recitation of a poem by Miss H. H. Carleton. Song by E. T. Blackmer, followed by E. V. Wilson with a lecture on the subject, "Spiritualism—why am I a Spiritualist?" which was acknowledged by all to be one of the best lectures they had ever listened to, at the close of which, the speaker gave several remarkable tests. Mrs. Herring, of Beloit, recited a fine poem, followed by E. T. Blackmer with one of his soul-stirring songs. Thus closed one of the best attended and most harmonious meetings ever held in Belvidere, proving that Spiritualism is a reality, a religion as old as Deity, based upon the eternal sciences and destined to be the guiding star of all the nations.

MISS H. H. CARLETON, Secretary.

For the Religio-Philosophical Journal.

WHERE IS TRUTH?

Thoughts for the Consideration of the Thoughtful.

BY MRS. H. N. GREENE.

Every human heart, at times seriously and earnestly asks, "Where is truth?" There are voices echoing along the mysterious chambers of the soul that cannot be silenced. Sometimes the heart-seeker grows weary of investigations and like a little child sits down and weeps over its disappointment. Often the brain becomes confused and half distracted by the endless theories and sophistries of the present age.

How many listen to Spiritualistic teachers who seem to be almost divinely inspired, who borrow, as it were, the seraphic eloquence of departed spirits, who have grown old in knowledge, wisdom and power, and then turn sorrowfully away and ask, "Where is truth?"

I love the doctrine of Spiritualism. It has laid flowers of Arcadian beauty blooming at my feet; it has opened the vaulted sky and bright angelic faces from the immortal country have shone radiantly upon me; it has sustained the bereaved heart when one after another of my household treasures have gone out of sight; it has comforted me in hours of darkness and desolation, when the blue sky, the green earth, the vine-clad hills, seemed draped in sorrow and mourning!

To day, the earth is wondrous fair and beautiful, clothed in summer verdure, and dotted over with flowers of every shade and color. But, oh! I miss so much the forms that once gladdened my earthly vision; and sometimes through blinding tears, my skeptical head and over burdened heart asks, "Is it true,—do these departed come back again?" In such hours of doubt and questionings, how lame and evanescent seem all material things. The tried heart asks then to nestle closely to the Divine heart, and rest upon the promises that never fail. It needs then the soft angel hand to calm its tumultuous throbbings, and point to more abiding spheres, where the tread of the Death-Angel is never heard along the immortal shores.

But if we would have truth, we must seek for it as earnestly as we do for earthly gain. We must prize it more than the gold which perisheth. We must lay upon the altar of self-sacrifice everything that retards our spiritual growth. If there is a cross to be lifted, we must cheerfully bear it up the steep ascent. We must act upon the principle that truth is better than falsehood; that peace is better than war; that freedom is better than slavery, and that we will forever stand upon the firm platform of justice, truth and right, though like Jesus, we have to suffer martyrdom.

It is painful to observe how vacillating and indefinite are many of our religious and Spiritualistic teachers. They seem to lack that moral force and magnetism which every teacher should possess; the fibre and true steel which tempered the reformers of the past. They seem to handle with gloved fingers the gigantic evils of the present day, and to forget that the great heart of humanity is crying out for teachers and helpers. Oh, that we could always be positive and true to our highest convictions. I would that we could ever aspire after that nobility of soul, that divine inspiration that will enable us to adhere to the right "though the heavens fall."

Hopedale, Vine Cottage, July, 1869.

The Prince of Wales has presented to the Exeter Museum a mummy and coffin discovered during the progress of some excavations recently made in Egypt, by command of his Royal Highness, with the sanction of the Viceroy of Egypt. Mr. S. Birch, of the British Museum, pronounces the mummy to be the body of Amenhetpal, a man prepared by the wax process. The coffin is covered with hieroglyphical inscriptions, an explanation of which has been supplied by a learned gentleman.

In Paris, a vast lyrical theatre, to contain 4,000 spectators, is to be constructed, the price of admission to which will be, for certain parts of the house, only one franc.

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We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters' Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters' Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory, Mt. Carroll, Ill.

HORACE WATERS, Esq.—DEAR SIR—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Charles Rice, Perth, C. W.

HORACE WATERS, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post

The Waters Piano ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsements we could not give.—Home Journal.

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By permission, the following parties are referred to:

Berkeley street, Cambridge, Mass., Feb. 5, 1869.

DEAR MRS. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your **Vegetable Syrup** and one bottle of the **Bronchial Syrup**. They have both been used by a relative of mine in a case of bronchial derangement and of threatened pulmonary complaint, with excellent effect, and I should be glad to hear that the sale of these medicines is extended both because of the good they have shown themselves capable of effecting and because of the evidence they furnished that practical aid may come to us from the next world.

Yours truly,
ROBERT DALE OWEN.

Address the medicine, Mrs R. D. Owen, care Phillip Hornbrook, Esq., Evansville, Ind.

St Louis, Mo., Nov., 1868.

BRO. S. S JONES—I see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies—the Syrups, Nervines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a noble and brilliant spirit,

Most truly thine,
J. M. PEEBLES.

M. MILLESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter for ulcerated inflamatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues.

T. W. TAYLOR, Ancora, N. J. writes, ordering more medicine for his wife: says she has gained fifteen or twenty pounds since she commenced treatment. Neighbors notice the improvement, one of whom sends a lock of hair for diagnosis.

ABBY M. LAFLIN FERREE, Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suffering with pains and internal tumors confining him to his room: in ten days was out and at his work.

Cincinnati, O., 1868.

MRS. DANFORTH—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies recommended.

Yours, &c.
CHARLES H. WATERS.

ISRAEL HALL, Toledo, O.

CHARLES S. KINSEY, Cincinnati, O.

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Dixon Passenger	4:00 p. m.	11:00 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	*3:45 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation	*6:10 p. m.	*7:00 a. m.

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St. Paul Express	*10:00 a. m.	*7:15 p. m.
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Woodstock Accommodation	5:30 p. m.	*8:30 p. m.

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Kenosha Accommodation	5:00 p. m.	8:50 a. m.
Waukegan Accommodation	5:45 p. m.	8:25 a. m.
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Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
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Erysipelas.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was **Erysipelas.** In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the BANNER OF LIGHT, I had read about your **POSITIVE AND NEGATIVE POWDERS;** and thinking they might reach my case, I sent to the BANNER office and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was, entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. SALLIE YOUNG.

Fits,

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhœa.

ALBERT FROST, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS,** they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868 "Mrs Dart and daughter have been taking the **POWDERS** the one for **Catarrh,** and the other **Neuralgia.** They are about as good as new. My wife has taken them for **Liver Complaint** and **Chronic Diarrhœa.** She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well,

St. Vitus Dance,

General Prostration,

Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach,

Delirium Tremens

Winona, Minn., Sept. 25th, 1869.

This is to certify that I have cured the following cases and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**

A young lady of **St. Vitus' Dance,** of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of General Prostration of the nervous system. She had tried everything. One box of **NEGATIVES** cured her. She is in now better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diptheria. Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with Iodine and such harsh things

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer, Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach, from which she had sufferd for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan. 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the **Negative Powders** which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever"

Milk leg.

Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868.

DR. SPENCE—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deafness, and cured the Numbness in my legs. You can use my name.

POWELL HALLOCK.

Fever and Ague,

Dysentery,

Coughs and Colds.

Stowe, Vt., Dec. 24, 1868.

PROF. SPENCE—Enclosed please find $2,00, for which send two boxes **Positive Powders.** We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to

JOHN A. SANFORD.

Kidney Complaint.

J. P. Mist, of Ridgwood, Long Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicine allayed him. Bought six boxes of **Positive Powders,** took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troubled since.

The Magic control of the **Positive and Negative Powders** over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices;	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes, - - - -	5.00
	12 " - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ St. MARK PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D.
Box 5817, New York City.

If your Druggist hasn't the **Powders,** send your money at once to **PROF. SPENCE,** as above directed. For sale also at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street.

Vol No 13

Frontier Department.

BY.............................. E. V. WILSON.

BALTIMORE COURT.

Justice For Women as Exercised By Man.

Mrs. Maria N. Pollard, the wife of E. A. Pollard, was lately tried in the Baltimore Criminal Court on the charge of shooting with intent to kill Dr. George A. Moore.

"The Baltimore SUN thus describes what took place in the Court room:

The lady was richly habited in a thin dress of dark material, cut very low at the neck, so as to exhibit to the very best advantage an unusually well-developed bust, but her face was so thickly veiled that very few knew her in the densely crowded Court room, even after she had taken her seat in the witness box, although many curious eyes were turned to the spot in which she sat. When, however, the case of Moore vs. Pollard was called, Mrs. Pollard accompanied by John Wills, Esq., left the witness box and took a seat among the lawyers, and she at once became the great object of attraction, as much on account of the previous notoriety of her case as for the present style of dress assumed by her on this occasion. As the lady was without counsel, Mr. Wills so informed the court, and Judge Gilmor directed him to conduct the defense.

The case was put upon trial before the court, a jury being waived. Dr. George A. Moore and his two assistants then gave their evidence. The physicians who attended Dr. Moore followed, and testified as to the extent of the wound inflicted by the pistol ball, which passed through Dr. Moore's wrist, doing injury to the muscles that will last through life.

Mr. Wills cross-examined the witnesses, and then by permission of the Court, took the stand and detailed his former professional connection with Mrs. Pollard, giving it as his professional judgment that at the time of the commission of the alleged assault the accused was not of sound mind.

The counsel for the prisoner then asked Judge Gilmor if he would listen to a statement from the accused, which request the Judge said he would grant only provided Mr. Knott, the State's Attorney, and Mr. Milton Whitney, counsel for Dr. Moore, did not object.

These gentlemen having signified their willingness, Mrs. Pollard was led to the witness stand by Mr. Wills, and after removing the thick green veil that enveloped her face, she proceeded to detail to the court the history of the wrongs she claimed to have received at the hands of E. A. Pollard, led on and encouraged, as she alleged, by Dr. Moore. She concluded a rather lengthy story by stating that inch by inch she had been deprived by these men of all she possessed except her honor, and that could only be taken with her life. She also stated that she bore no relationship whatever to Mr. Pollard, his treatment of her having been of such a character as to compel her to apply for a divorce, which was now pending. She did not deny the assault charged, but claimed that Dr. Moore had denied having had any knowledge of the whereabouts of Pollard, that he had told her he had not seen him for months, although she had seen him enter and depart from Moore's house only the night previous, and his constant interference between her husband and herself had driven her to frenzy.

Judge Gilmor then reviewed the case, and finally concluded by declaring the witness guilty of common assault, as charged in the indictment, and sentenced her to be confined in jail for thirty days.

Upon this announcement a scene followed not often witnessed in a Court of justice. Mrs. Pollard rose with outstretched hands, and in a frenzied manner cried out, "Oh! Judge, do not send me to prison;" she then fell on her knees, and again appealed to the Judge, saying, "For the sake of my more than orphaned children, do not deprive them of the protection of a mother." She then sank with her head on the knees of Mr. Wills, her counsel, uttering hysterical sobs, until Messrs. Irvin and Carter, Deputy Wardens of the jail, appeared, and, as delicately as possible, removed her to the office of the clerk of the court. Judge Gilmor was evidently much moved, but preserved his equanimity, and the business of the court proceeded. In the meantime Mrs Pollard went on with her excited outcries in the clerk's office, and succeeded in attracting a considerable crowd. When the court adjourned, Deputy Warden Irvin removed the prisoner, amid her continued excitement, to a hack standing on Lexington street, and, accompanied by the gentleman who came with her from Washington she was conveyed to jail, where she now remains."

We clip the above from the Chicago Journal. Sentenced to jail for thirty days for slightly wounding the man she knew to be the cause of her trouble, by Judge Gilmore!

Before Judge Wilcox and a jury of his brother men, Mr. Bailey is tried for killing the man who seduced his wife, and is acquitted. We wonder why Bailey did not kill the Rev. Mr. Call.

General Cole kills Hiscock in Albany,—sane the moment before he did the killing, and sane the moment after, and is acquitted.

The Rev. Mr. Lindsey, of N. Y., cruelly whips his little son to death, and justifies himself under the law of Moses, and is free to day to kill another child.

Hester Vaughn, a stranger in a strange land, deserted by her husband, and all alone without money or friends, gives birth to a child in the dead of winter, in an attic without fire or light. The child is found dead in the morning. She is tried for murder, and found guilty.

Mrs. Butler, of Michigan, in an insane condition, kills her three children, and is sentenced to the Penitentiary for life, and the Christian Judge regrets he has not the power to sentence her to be hung.

Mrs. Pollard shoots the destroyer of her domestic peace, slightly wounding him in the wrist, and is sent to jail for thirty days.

Is this fair? We think not. Woman ought not to be tried before a man, or by a jury of men. Her judge should be woman, and she should be tried by a jury of women for every offense against the law.

When, O woman! will you assert your rights and be true to yourself?

We clip the following from the Chicago Evening Journal, of July the 6th inst.

"Home, the medium, has been invited to the Court at St. Petersburgh, where he is a great favorite."

Pretty good for one of the sons of the Devil (?)—is it not? Would you not like to be in his case? my dear Christian sons of God,

We have told you before and now tell you again, that your only hope is in following the parable of Jesus.

"And I say unto you, make unto yourselves friends of the Mammon of unrighteousness that when ye fail you may enter into everlasting habitations."—Luke, 16th chapter.

* * *

Disorderly Christians.

Believing in the old adage of "What is good for the goose is good for the gander," and whereas the churches love to herald to the world the shortcomings of Spiritualists, we propose hereafter to give the world the benefit of hearing of Free Lovers in the Christian churches.

Here is a specimen of a Baptist Free Lover, in the fullest sense of the term, and is backed by letters fully endorsing him, from some Baptist congregations, stating him to be a man of ability, morality, and a worker of the church, and especially the sisters of the churches. Wonder if this same Royakin ever preached in Monmouth, Ill?

A REVEREND SCOUNDREL BROUGHT TO GRIEF.

From the Paola (Kansas) ADVERTISER, of June 19th, we copy the following account of a clergyman recently brought to grief in that place. He was at one time, we believe, pastor of one of the Baptist churches in this city:

About a year ago, there came to this place, a pretended Baptist clergyman, named W. F. Royakin, bearing letters from some Baptist congregation, stating him to be a man of ability, morality, and a worker of the church. The Baptist congregation of Paola, believing the representations made in those letters, took him into the bosom of the church, and supported him as their pastor. Subsequently to his taking charge of the Baptist interests in this city, damaging rumors began to be whispered about that Royakin was a hypocrite, and was "Wearing the livery of Heaven to serve the devil with."

It was charged he had been guilty of most outrageous conduct—the seducer of innocent girls, and the destroyer of home circle happiness. Charges that should not only drive him from any community, but consign him to the penitentiary, were no longer breathed in whispers, but became loud and deep, until several respectable members refused longer to listen to him. However, the church as a body, were not disposed to credit the facts which had been related of him. Royakin did not attempt to vindicate himself from the foul aspersions which so frequently loomed up to stare him in the face, until, like the dark cloud which precedes the hurricane, they were no longer to be doubted, but must inevitably burst upon and overwhelm him. Satisfied that his career in Paola would be cut short by evidence to sustain the rumors of his crimes against God and humanity, he signified his intention to leave, thinking it might possibly avert the publication of his guilty and infamous conduct; but he will have the pleasure once more of seeing himself hung up that the community may scorn him, and the church no longer suffer from a base impostor.

For some time we have held evidence of his guilt, and have only been awaiting further developments that would furnish us proof positive to uphold us in putting this man upon the record with the deepest, darkest criminals which have ever disgraced any country. The scoundrel is known from Belleville, Illinois, to Portland, Oregon. * * Since his arrival here he has made several attempts to ingratiate himself into the affections of ladies, and although circumstances were hushed, they were nevertheless facts. He is believed at present to be living in open adultery with a woman whom he claims to be his wife. Several good reasons exist to suspect the fact. Letters, affidavits and published newspaper accounts prove all that has been said of him above, and we hold ourselves in readiness to prove them when necessary. We do not publish this from any fancied prejudice against him, but from a conviction of duty we owe the world and ourselves. That such a monster as Royakin should find countenance from a church seems indeed strange, and while we cast no odium upon them, we plainly say they have been nourishing a viper in their midst whose sting is more deadly than the fluid of the Upas tree."

Here is another—sent us from St. Louis. Mr. L. C. Pace confesses to having loved the sisters in his church too freely, and also as being a Free Lover himself. But why expel him? Why not keep these men in your own churches? Is not the blood of Christ able to cleanse them of all sin? Again, you ought to let them sin seventy and seven times. When those among you do not reach a score, you turn them out.

It is a truth that Spiritualism has had more trouble with cast-off ministers than any other class of people; they having enjoyed so many liberties with the flock in the churches that they presume upon their free love proclivities when we undertake to reform them.

So gentlemen and ladies of the churches, please keep your old Free Love hacks at home, for we do not want them.

Before the adjournment of Conference, the following resolution was adopted:

Resolved, That L. C. Pace having been convicted of adultery according to his own confession, and having surrendered his parchment and declared his intention to withdraw from the church, we hereby declare his withdrawal from Conference.

* * *

For the Religio-Philosophical Journal.

CHRISTIAN INCONSISTENCIES.

To Whom Are We Indebted for the Right to Organize our Free Religious Spiritual Associations?

BY H. S. BROWN, M. D.

The Christians say all persons are naturally depraved and their Christ pronounced the people of his time serpents and a generation of vipers. The civilians say all persons are naturally innocent, and none are pronounced depraved and vipers, until proved guilty of some crime.

The Christian's Christ says that all persons who do not believe the gospel his followers preached, should be damned. The civilians say that people who do not believe the Gospel (good story) that others preached, until they are proved true, are the most reliable people of the earth, and instead of being damned or condemned, should be exalted as the best saviors of mankind.

The Christian's Christ says that he who looks upon a woman to lust after her, has committed adultery with her in his heart. The civilian says the man who looks upon a woman in lust, yet does not commit any criminal act toward her, has not committed adultery with her in any sense; and is one of the noble of the earth because he has resisted successfully the temptation to do evil. It is not the tempted that do wrong, but those who do not resist temptation, and commit the criminal act of adultery, theft, murder or other crimes.

The Christian teaches that the people being naturally depraved, all their natural thoughts are criminal. The civilian teaches that all people being naturally innocent, their thoughts are pure unless they commit some crime.

In the present and previous articles, I have stated five primary principles that guide Christians in establishing their associations. No more inhuman judgment can be found in any system on earth against unbelievers in his Gospel than those of the Christians and their Christ. It would seem such want of belief is the sin against the Holy Ghost that will not be forgiven in this world nor the world to come. He would not condemn the woman taken in adultery, and asked his Father to forgive his murderers; but we do not find any special request for the forgiveness of unbelievers,—they must believe or be damned.

With these facts before us, can any one find reasonable ground to think that free organizations could be formed under Christian rule? Let us consider that the murderer is forgiven; the adulteress not condemned; the thief promised a home in Paradise; but the unbeliever is damned without a promised forgiveness. In this way, a reward is covertly offered to those thieves that steal from free thinkers, and if they persist in organizing on their free thoughts, and are murdered, Christ will ask the Father to forgive the murderers, for they know not what they do.

With these facts before us, will any say Christianity is a blessed institution, and Christians have been a curse to mankind without its authority? Let us see.

Milwaukee, Wis.

* * *

☞ Seward reached Portland, Oregon, on Monday, and was received by the municipal authorities. The people turned out *en masse.*

SPIRITUALISM IN IOWA.

Letter from E. G. Bartlett.

MR. S. S. JONES:—We organized a County Spiritualist Association, the 19th. inst,—Peter Hammond, President, and E. G. Bartlett, Secretary; constitution and declaration of principles, similar to our State Association. Bro. O. H. Godfrey, of Council Bluffs, has been lecturing among us, with acceptance. He is a worthy brother, and is doing all his frail constitution will allow for the good of the cause. We commenced with few in number, but the angels said this Iowa must be redeemed, and we all say, "Amen."

Lecturers or any true Spiritualist or reformers, are invited to call on us while passing through. Chariton is our nearest town on B.& M. Railroad. Persons wishing to communicate with us, will please address E. G. Bartlett, Laconda, Warren Co. Iowa.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers travelling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckles, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A M John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL.—Lecture every Sunday afternoon at 2¾ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mee . Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7: 45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately a ter the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting every Sunday in Williams Hall, at 3 and 7 P. M. Speakers engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York.—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock, at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

Grand Rapids, Michigan, Children's Progressive Lyceum meets every Sunday in Empire Hall, at 12 o'clock. A. M. Swan, Conductor, Mrs. E. W. Barns, Guardian.

HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.
H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimients and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LAPORTE IND, Association of Spiritualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at "Concert Hall."—Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Address and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMRO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE. R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1¼ o'clock. Progressive Lyceum at 10¼ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY. MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schlitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

TERRE HAUTE IND.—The First Spiritual Society hold meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.

Childrens Progressive Lyceum meets at the same place at 2½ P. M. E. G. Granville, Conductor.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall Jr. Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C.—The National Spiritual Association. Hall corner 4½ street and Pa. Ave. Regular lectures Sundays at 10½ A. M. and 7½ P. M. Maj. Geo. Chorpenning Prest. John A. Landvoigt, Secretary, J. S. Jones, Treasurer.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

PROSPECTUS

OF THE

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THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

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Literary Department.

From the Phrenological Journal.

THE PLANCHETTE MYSTERY.

Its Definition—Its Construction—Its Wonderful Answers to Questions—Its Predictions.

FIRST PAPER.

This little gyrating tripod is proving itself to be something more than a nine day's wonder. It is finding its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers, and even clergymen, have watched eagerly its strange antics, and listened with rapt attention to its revelations its mystic oracles. Mrs. Jones demands of it where Jones spends his evenings; the inquisitive of both sexes are soliciting it to "tell their fortunes;" speculators are invoking its aid in making sharp bargains, and it is said that even sagacious brokers in Wall Street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given, intelligible at least, if not always true. A wonderful jumble of possibilities in mental and moral character is this little bit of wood, now giving utterance to childish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionably Christian admonitions and now uttering the baldest infidelity or the most shocking profanity; and often discoursing profoundly on science, philosophy, or theology. It is true that Planchette seldom assumes this variety of theme and diction under the hands of the same individual, but in general, manifests a peculiar facility of adapting its discourse to the character of its associates. Reader, with your sanction, we will seek a little further acquaintance with this new wonder.

The word "Planchette" is French and simply signifies a *little board*. It is usually made in the shape of a heart, about seven inches long and six inches wide at the widest part but we suppose that any other shape and convenient size would answer as well. Under the two corners of the widest end are fixed two little castors or pantograph wheels, admitting of easy motion in all horizontal directions; and in a hole, pierced through the narrow end, is fixed, upright, a lead pencil, which forms the third foot of the tripod. If this little instrument be placed upon a sheet of printing paper, and the fingers of one or more persons be laid lightly upon it, after quietly waiting a short time for the connection of *rapport* to be come established, the board, if conditions are favorable, will begin to move, carrying the fingers with it. It will move for about one person in every three or four; and some times it will move with the hands of two or three persons in contact with it, when it will not move for either one of the persons singly. At the first trial, from a few seconds to twenty minutes may be required to establish the motion; but at subsequent trials it will move almost immediately. The first movements are usually indefinite or in circles, but as soon as some control of the motion is established it will begin to write—at first, perhaps, in mere monosyllables, "Yes," and "No," in answer to leading questions, but afterward freely writing whole sentences, and even pages. For me alone, the instrument will not move; for myself and wife it moves slightly, but its writing is mostly in monosyllables, or consisting of two or three words at a time. With my daughter's hands upon it, it writes more freely, frequently giving, correctly, the names of persons present whom she may not know, and also the names of their friends, living or dead, with other and similar phenomena. Its conversations with her are grave or gay, much according to the state of her own mind at the time; and when frivolous or, I am sorry to say it, a trifle wicked. For example, when one occasion said to it: "Planchette, where did you get your education?" To her horror, it instantly wrote: "In h—l," without, however, being so fastidious as to omit the letters of the word here left out. On another occasion, after receiving from it responses to some trival question, she said to it: "Planchette, now write something of your own accord without our prompting." But instead of writing words and sentences as was excepted, it immediately traced out the rude figure of a man, such as school children some times make upon their slates. After finishing the outlines—face, neck, arms, legs, etc., it swung around and brought the point of the pencil to the proper position for the eye, which it carefully marked in and then proceeded to pencil out the hair. On finishing this operation, it wrote under the figure the name of a young man concerning whom my daughter's companions are in the habit of teasing her.

My wife once said to it: "Planchette, write the name of the article I am thinking of." She was thinking of a finger ring, on which her eye had rested a moment before. The operator, of course, knew nothing of this, and my wife expected either that the letters R-i-n-g would be traced. But instead of that, the instrument moved, very slowly, and, as it were, deliberately, and traced an apparently *exact circle* on the paper, of about the size of the finger ring she had in her mind. "Will you try that over again?" said she, when a similar circle was traced, in a similar manner, but more promptly. During this experiment, one of my wife's hands, in addition to my daughter's was resting lightly upon the board; but if the moving force had been supplied by her, either consciously or unconsciously, the motion would evidently have taken the direction of her thought, which was that of writing the letters of the word, instead of a direction unthought of.

While Planchette, in her intercourse with me, has failed to distinguish herself as a preacher or a philosopher, I regret to say that she has not proved herself a much more successful prophet. While the recent contest for the United States Senatorship from the State of New York was pending, I said to my little oracular friend: "Planchette, will you give me a test?" "Yes." "Do you know who will be the next U.S. Senator from this State?" "Yes." "Please write the name of the person who will be chosen." "*Mr. Sutton*," was written. Said I, "I have not the pleasure of knowing that gentleman; please tell me where he resides." *Ans.* "In Washington."

I do not relate this to disturb the happy dreams of the Hon. Reuben E. Fenton by suggesting any dire contingencies that may yet happen to mar the prospects before him. In justice to my little friend, however, I must not omit to state that in respect to question as to the kind of weather we shall have on the morrow? will such person go or such a one come? or shall I see, or do this, that, or the other thing? its responses have been generally correct.

To such to a conclusion respecting the *rationale* of so mysterious a phenomenon, under the sole guidance of an experience which has been so limited as my own, would betray an amount of egotism and heedlessness with which I am unwilling to be chargeable; and my readers will now be introduced to some experiences of others.

A friend of mine, Mr. C., residing in Jersey City, with whom I have almost daily intercourse, and whose testimony is entirely trustworthy, relates the following:

Some five or six months ago he purchased a Planchette, brought it home, and placed it in the hands of Mrs. B., a widow, who was then visiting his family. Mrs. B. had never tried or witnessed any experiments with Planchette, and was incredulous as to her power to produce any movements on it. She, however, placed her hands upon it, as directed, and to her surprise it soon began to move, and wrote for its first words: "Take care!" "Of what must I take care?" she inquired. "Of your money." "Where?" "In Kentucky."

My friend states that Mrs. B's husband had died in Albany about two years previous, bequeathing to her ten thousand dollars, which sum she had loaned to a gentleman in Louisvill, Ky., to invest in the drug business, on condition that she and he were to share the profits; and up to this time the thought had not occurred to her that her money was not perfectly safe. At this point she inquired: "Who is this that is giving this caution?" "B—— W——." (The name of a friend of hers who had died at Cairo, Ill., some six years before.) Mrs. B. "What is my money in jeopardy?" Planchette. "Yes, and needs prompt attention." My friend C. here asked: "Ought she to go to Kentucky and attend to the matter?" "Yes."

So strange and unexpected was this whole communication, and so independent of the suggestions of her own mind, that she was not a little impressed by it, and thought it would at least be safe for her to make a journey to Louisville and ascertain if the facts were as represented. But she had at the time no ready money to pay her traveling expenses, and not knowing how she could get the money, she asked: "When shall I be able to go?" "In two weeks from today," was the reply.

She thought over the matter, and the next day applied to a friend of hers, a Mr. W., in Nassau street, who promised to lend her the money by the next Tuesday or Wednesday. (It was on Thursday that the interview with Planchette occurred. She came home and remarked to my friend: Well, Planchette has told one lie, anyhow; it said I would start for Louisville two weeks from that day. Mr. W. is going to lend me the money, and I shall start by next Thursday, only one week from that time."

But on the next Tuesday morning she received a note from Mr. W. expressing regret that circumstances had occurred which would render it impossible for him to let her have the money. She immediately sought, and soon found, another person by whom she was promised the money still in time to enable her to start a couple of days before the expiration of the two weeks—thus still, as she supposed, enabling her to prove Planchette to be at least wrong in that particular. But from circumstances unnecessary to detail, the money did not come until Wednesday, the day before the expiration of the two weeks. She then prepared herself to start the next morning; but through a blunder of the expressman in carrying her trunk to the wrong depot, she was detained till the five o'clock P. M. train, when she started, just two weeks to the hour, from the time the prediction was given.

Arriving in Louisville, she learned that her friend had become involved in consequence of having made a bad sale for large amounts, and had actually gone into bankruptcy—reserving, however, for the security of her debt, a number of lots of ground, which his creditors were trying to get hold of. She arrived not a moment too soon to save herself, which she will probably do, in good part, at least, if not wholly—though the affair is not settled yet.

Since this article was commenced, the following fact has been furnished me from a worthy source. It is offered not only as the test which it involves, but also to illustrate the remarkable faculty which Planchette sometimes manifests, of calling things by their right names. A lady well known to the community, but whose name I have not the permission to disclose, recently received from Planchette, writing under her own hands, a communication so remarkable that she was induced to ask for the name of the intelligence that wrote it. In answer to her request, the name of the late Col. Baker, who so gallantly fell at Ball's Bluff, was given, in a perfect *fac simile* of his hand-writing. She said to him: "For a further test, will you be kind enough to tell me where I last saw you?" She expected him to mention the place and occasion of their last interview when she had invited him to her house to tea; but Planchette wrote: "In the hall of thieves." "In the hall of thieves," said the lady: "what on earth can be the meaning of that? O! I remember that after he was killed, his body was brought on here and laid in the City Hall, and there I saw it."

In Planchette, public journalists and pamphleteers seem to have caught the "What is it?" in a new shape, and great has been the expenditure of printer's ink in the way of narratives, questions, and speculations upon the subject. There are now lying before me the following publications and articles, in which the Planchette phenomena are noticed and discussed,—from which we propose to cull and condense such statement of fact as appear to possess most intrinsic interest, and promise most aid in the solution of the mysteries. Afterward we shall discuss the different theories of these writers, and also some other theories that have been propounded.

"Planchette's Diary," edited by Kate Field, is an entertaining pamphlet, consisting of details in the author's experience, with little or no speculation as to the origin or laws of the phenomena. The author herself was the principal medium of the communications, but she occasionally introduces experiences of others. The pamphlet serves to put one on familiar and companionable terms with the invisible source of intelligence, whatever that may be, illustrating the leading peculiarities of the phenomena, giving some tests of an outside directing influence more or less striking, and candidly recording the failures of test answers which were mixed up, with the successes. We extract two or three specimens:

'May 26th—Evening. Our trio was reinforced by Mr. B., a clever young lawyer, who regarded Planchette with no favorable eye—had no faith whatever in Spiritualism, and maintained that for his part he thought it quite as sensible, if not more so, to attribute unknown phenomena to white rabbits as to spirits. * * * Planchette addressed herself to Mr. B. thus:

'You do not think that I am a spirit. I tell you that I am. If I am not an intelligence, in the name of common sense what am I? If you fancy I am white rabbits, then all I have to say is, that white rabbits are a deal cleverer than they have the credit of being among natural historians.'

Later, doubt was thrown upon the possibility of getting mental questions answered, and Planchette retorted:

'Do you fancy for one moment that I don't know the workings of your brain? That is not the difficulty. It is the impossibility—almost—of making two diametrically opposed magnetisms unite.'

After this rebuke, Mr. B. asked a mental question, and received the following answer:

'I am impelled to say that if you will persevere in these investigations, you may be placed *en rapport* with your wife, who would undoubtedly communicate with you. If you have any faith in the immortality of the soul, you can have no doubt of the possibility of spiritual influences being brought to bear upon mortals. It is no new thing. Ever since the world began, this power has been exerted in one way or another; and if you pretend to put any faith in the Bible, you surely must credit the possibility of establishing this subtle connection between man and so-called angels.'

This communication was duly written until within eleven words of the conclusion, when Planchette stopped, and I asked if she had finished.

'No,' she replied.

'Then why don't you go on?' I continued. 'I can write faster than this.'

Planchette grew exceeding wroth at this, and dashed off an answer:

'Because, my good gracious! you are not obliged to express yourself through another's brain.'

I took it for granted that Planchette had shot very wide of the mark in the supposed response to Mr. B.'s mental query, and hence was not prepared to be told that it was satisfactory, in proof of which Mr. B. wrote beneath it:

'Appropriate answer to my mental question. *Will my deceased wife communicate with me?*—I. A. B.'

'May 28th. At the breakfast-table Mr. G. expressed a great desire to see Planchette performed, and she was brought from her box. Miss W. asked a mental question, and Planchette immediately wrote:

'Miss W., that is hardly possible in the present state of the money market; but later, I dare say you will accomplish what you desire to undertake.'

Miss W. 'Planchette is entirely off the track. My question was, Can you tell me anything about my nephew?'

Mr. G. 'Well, it is certainly very queer. I asked a mental question to which this is to a certain extent an answer.'

Mr. G. was seated beside me, thoroughly intent upon Planchette. Miss W. was at a distance, and not in any way *en rapport* with me. If this phenomenon of answering mental questions be clairvoyance, the situation of these two persons may account for the mixed nature of the answer, beginning with Miss W. and finishing with Mr. G."

Putnam's Monthly Magazine for December, 1868, contains an interesting article entitled "Planchette in a New Character." What the "new character" is in which it appears, may be learned from the introductory paragraph as follows:

"We, too, have a Planchette, and a Planchette with this signal merit: it disclaims all pretensions to supermundane inspirations; it operates freely—indeed with extraordinary freedom; it goes at the up of the drum. The first touch of the operators, no matter under what circumstances it is brought out to reveal its knowledge, sets it in motion. But it brings no communications from any celestial or spiritual sources. Its chirography is generally good, and frequently excellent. Its remarks evince an intelligence often above that of the operators, and its talent at answering or evading difficult questions is admirable. We have no theories about it."

It seems, from other passages in the article, that this Planchette disclaims the ability to tell anything that is not contained in the minds of the persons present, although it frequently gives theories in direct contradiction to the opinions of all present, and argues them with great persistence until driven up into a corner. It simply assumes the name of "Planchet," leaving off the feminine termination of the word; "on being remonstrated with for illiteracy, it defendled itself by saying, 'I always was a bad *spoler*,'—an orthographical blunder," says the writer, "that no one in the room was capable of making."

Although the writer in the paragraph above quoted disclaims all theories on the subject, he does propound a theory, such as it is; but of this we defer our notice until we come to put the several theories that have been offered, into the hopper and grind them up together; at which time we will take some further notice of the amusing peculiarities of this writer's Planchette.

The *Ladies' Repository* of November, 1868, contains an article, written by Rev. A. D. Field, entitled "Planchette; or Spirit-Rapping Made Easy." This writer mentions a number of test questions asked by him of Planchette, the answers to which were all false. Yet he acknowledges that "the mysterious little creature called Planchette is no humbug; that some mysterious will power causes it to answer questions, and that it is useless to ignore these things, or to laugh at them." The writer submits a theory by which he thinks these mysteries may be explained, in a measure, if not wholly, but this, with others, will be reserved for notice hereafter.

Harper's Monthly Magazine for December, 1868, contains an article entitled "The Confessions of a Reformed Planchettist." In this article, the writer, no doubt, drawing wholly or in part from his imagination, details a series of tricks which he had successfully practiced upon the credulity of others, and concludes by propounding a very sage and charitable theory to account for *all* Planchette phenomena, on which theory we shall yet have a word to offer. *Hours at Home*, of February, 1869, contains an article, by J. T. Headley, entitled "Planchette as the Confessional." In this article, the writer cogently argues the claims of these new phenomena upon the attention of scientific men. He says: "That it [the Planchette] writes things never dreamed of by the operators, is proved by their own testimony and the testimony of others, beyond all contradiction;" and goes so far as to assert that to whatever cause these phenomena may be attributed, "they will seriously affect the whole science of mental philosophy." He relates a number of facts, more or less striking, and propounds a theory in their explanation, to which, with others, we will recur by and by.

The foregoing are a few of the most noted, among the many less important, lucubrations that have fallen under our notice concerning this interesting subject—enough, however, to indicate the intense public interest which the performances of this little board are exciting. We will now proceed to notice some of the *theories* that have been advanced for the solution of the mystery.

THEORY FIRST—THAT THE BOARD IS MOVED BY THE HANDS THAT REST UPON IT.

It is supposed that this movement is made either by design or unconsciously, and that the answers are either the result of adroit guessing, or the expressions of some appropriate thoughts or memories which had been previously slumbering in the minds of the operators, and happen to be awakened at the moment.

After detailing his exploits (whether real or imaginary he has left us in doubt) in a successful and sustained deception, the writer in *Harper's* reaches this startling conclusion of the whole matter:

"It would only write when I moved it, and then it wrote precisely what I dictated. That persons write 'unconsciously,' I do not believe. As well tell me a man might pick pockets without knowing it. Nor am I at all prepared to believe the assertions of those who declare that they do not move the board. I know what operators will do in such cases; I know the distortion, the disregard of truth which association with this immoral board superinduces."

This writer has somewhat the advantage of me. I confess I have no means of coming to the knowledge of the truth but those of careful thought, patient observation, and collection of facts, and deduction from them. But here is a mind that can with one bold dive reach the inner mysteries of the sensible and supersensible world, penetrate the motives and impulses that govern the specific moral acts of men, and disclose at once to us the horrible secret of a conspiracy which, without preconcert, has been entered into by thousands of men, women and children in all parts of the land, to cheat the rest of the human race—a conspiracy, too, in which certain members of innumerable private families have banded together to play tricks upon their fathers, mothers, brothers and sisters! I feel awed by the overshadowing presence of such a mind—in fact, I do not feel quite *at home* with him, and therefore meet respectfully bow myself out of his presence without further ceremony.

As to the hypothesis that the person or persons whose hands are on the board move it *unconsciously*, this is met by the fact that the persons are perfectly awake and in their senses, and are just as conscious of what they are doing or not doing as at any other time. Or if it be morally possible to suppose that they all, invariably, and with one accord, *lie* when they assert that the board moves without their volition, how is it that the answers which they give to questions, some of them mentally, are in so large a proportion of cases, *appropriate* answers? How is it, for example, that Planchette, under the hands of my own daughter, has, in numerous cases, given correctly the names of persons whom she had never seen or heard of before, giving also the names of their absent relatives, the places of their residence, etc., all of which were absolutely unknown by every person present except the questioner?

A theory propounded by the Rev. Dr. Patton, of Chicago, in an article published in *The Advance*, some time since, may noticed under this head. He says:

"How, then, let all we account for the writing which is performed without any direct volition? Our method refers it to an automatic power of mind separate from conscious volition. * * * Very common is the experience of an automatic power in the pen, by which it finishes a word, or two or three words, after the thoughts have consciously gone on to what is to follow. We infer, then, from ordinary facts known to the habitual penman, that *if a fixed idea is in the mind* at the time when the nervous and volitional powers are exercised with a pen, it will often express itself spontaneously through the pen, when the mental faculties are at work otherwise. We suppose, then, that Planchette is simply an arrangement by which, through the outstretched arms and fingers, the mind comes into such relation with the delicate movements of the pencil, that its automatic power finds play, and the *ideas present in the mind are transferred unconsciously to paper*." (Italics our own.)

That may all be, Doctor, and no marvel about it. That the "fixed idea"—"the ideas *present in the mind*," should be "transferred unconsciously to paper," by means of Planchette, is no more wonderful than that the same thing should be done by the pen, and *without* the intervention of that little board. But for the benefit of a sorely mystified world, be good enough to tell us how ideas that are *not* present, and that *never were* present, in the mind, can be transferred to paper by this automatic power of the mind. Grant that the mind possesses an automatic power to work in *grooves*, as it were, or in a manner in which it has been previously *trained* to work, as is illustrated by the delicate fingerings of the pianist, all correct and skillful to the nicest shade, while the mind of the performer may for the moment be occupied in conversations; but not since the world began has there been an instance in which the mind, acting solely from itself, by "automatic powers" or otherwise, has been able to body forth any idea which was not previously within itself. That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the slightest knowledge or even conception, it would be useless to deny.

[TO BE CONTINUED]

The Midnight Sun

The following is a description of the scene witnessed by Mr. Campbell and his party in the north of Norway, as they stood on a cliff 1,000 feet above the sea. The passage is unsurpassed in graphic beauty:

The ocean stretched far away in silent vastness at our feet; the sound of its waves scarcely reached our airy lookout. Away in the north the huge old sun swung low along the horizon, like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands come together at 12 o'clock midnight, the full round orb hung triumphantly above the wave—a bridge of gold running due north, spanned the water between us and him. There he shone in silent majesty which knew no setting. We involuntarily took off our hats; no word was said. Combine, if you can, the most brilliant sunset and sunrise you ever saw, and its beauties will pale before the gorgeous coloring which now lit up ocean, heaven and mountain. In half an hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day.

Time of the Drift Period.

....Mr. E. Andrews, M. D., has collected in a paper in the *Advance* a series of observations from which to estimate the time of the drift period. Since that time the bluffs on the Western lakes have been wearing away under the influence of the waves at a rate, as found by observations at places on Lake Huron and Lake Michigan, of about six feet each year. The U. S. Lake Survey has shown that the shoal water near the shore extends about six miles, where it becomes suddenly much deeper. This marks the original shore line. Supposing the rate to be uniform, this would allow but 6,500 years on Lake Huron, and but 7,140 on Lake Michigan, since the waters began to wash the shores. A third estimate, made by Government engineers, and depending on the amount of sand annually carried along by certain pier-works, gave but from 4,000 to 6,000 years. With these estimates agrees that of General Humphrey, chief of the U. S. army engineers, who found that at the present rate of deposit the delta of the Mississippi might have been formed in 4,400 years. Dr. Andrews calls attention to the fact how remarkably these independent estimates confirm the chronology of the Scriptures, it being yet generally admitted that man was introduced at the close of the drift period.

Pacific Department.

BY.....BENJAMIN TODD

OREGON.

Resolutions Passed at the First Spiritual Grove Meeting in Oregon.

Whereas this is the First Spiritual Grove meeting ever held in Oregon, we that are assembled here do take occasion to give expression to our views by the following resolutions:

RESOLVED: That we do honestly and sincerely believe that our Spiritual friends can and do under favorable circumstances hold intercourse with us in the earth-life.

2nd. That our standard of great moral worth as a body and as individuals, consists in the constant progression and development of the mind, the temperate and wise control of the body, also a true moral, honest and honorable deportment.

3rd. That we do not countenance or uphold any practice that can be construed by any honorable minded person in any manner as free-lovism, or more properly termed free-lust.

4th. That we do recognize and advocate the harmonizing of Science, Religion and Politics, that the greatest amount of freedom may be intelligently administered to all.

5th. That we do not subscribe to any creed or doctrines that are calculated to bind us in any form, or in any way cramp the full and free development of truth in all of its varied departments.

6th. That in accordance with the great progress of the age, we advise and recommend the full and free equality of woman with man in all rights as an American citizen, that her influence may be exerted for good.

7th. That all Spiritualists in this State do make it a special point to meet and celebrate the Anniversary of Modern Spiritualism which occurs on the last day of March, each year.

8th. That we hail this spiritual light as the morning star of the nineteenth century; a light that will eventually open the understanding and direct the doubting mind into a train of thought that will lead to a satisfactory solution of the future.

9th. That we do recognize all the truths contained in the Bible as sacred, in the same light as all other truths, and Jesus Christ as the greatest mediator between God and man of all others down to his day.

10th. That the experience of the religious world goes to attest the fact that all new opinions, however true they may be, are met and combated with a spirit of unpardonable animosity and hatred.

11th. That if we were to trace the history of Christianity from the time it sprang up through the combined opposition of Judaism and Pagonism, we would find uniform succession of persecutions on the part of those sects who had already gained a footing.

12th. That the Catholic church, the mother of Protestantism, has never ceased to abhor and chastise her offspring with all her power, and in return, the Protestant churches stigmatize her as the mother of harlots, and other offensive names too foul to mention; that to us, it seems that all the sects claiming the name of Christians, are to use the words of Henry Ward Beecher, "Like a great compound threshing machine, whose business it is to thresh and pound each other."

13th. That in view of the experiences of all the Christian sects that have gone before us, and in view of the present exhibition of hatred and animosities toward each other, it may well be said of them as it was of Cain with the guilt of fratricide upon his conscience, his hand is against every man, and every man's hand is against him, and in view of the whole matter, we religiously

RESOLVE: That we think the world wide enough for people quietly disposed, to walk side by side without quarreling, wrangling or trying to batter each other down; and we would thus live with all humility, and without wishing to intermeddle with other peoples' business, suggest to our brethren of the different Christian persuasions, that a little reformation in that particular on their part, would be very creditable.

RESOLVED: That a vote of thanks be tendered to Mr. Eli Cooley, for his very kind and benevolent effort in calling together the First Spiritual Grove meeting held in Oregon; also his untiring efforts to accommodate the people and make harmonious all its proceedings.

COL. C. A. REED,
President.

For the Religio-Philosophical Journal.

KANSAS.

Mrs. L. H. Lacy on a Lecturing Tour in Kansas—The Good She is Accomplishing. Olathe, Paola, etc.

LETTER FROM E. S. PERKINS.

DEAR BROTHER:—Thinking, perhaps, it might be interesting to you and also the readers of the JOURNAL, to hear about the progress of Spiritualism in the State of Kansas, as you are doubtless aware of the fact that I am traveling in the West this season, in the interest of the firm known as P. and C., of Onarga, Illinois, I take the liberty to address you a few lines.

I arrived here in Kansas City, Mo., on the 10th of June. After making a few inquiries relative to the progress of Spiritualism, I was happy to find a few earnest friends who had been at work in the cause, but at present are not doing much from a lack of funds to defray expenses. The society here has become somewhat disorganized for the above reason, yet there are a few warm-hearted supporters of the cause in Kansas City. During my stay of some three weeks, I made the acquaintance of our beloved Sister and co-worker, Mrs. L. H. Lacy, who being most fortunately blessed with good health, and has an iron constitution, is just the one to labor in the West. Sister Lacy is a powerful healing medium and one of the most eloquent trance speakers of the day, and like Jesus the Nazarene, when he traveled in the fulfillment of his mission to the ancient Jews, so with our beloved Sister, the sick and imprisoned flock to her to witness the power manifested through her organization in healing. I also had the pleasure of listening to her lectures at the following named places: At Olathe, Kansas, Aug. 8th, she lectured in the Court House to an interested audience. After listening for one hour to a telling discourse, the controlled submitted to the criticisms of the audience. All, I believe, agreed that they had for one hour been fed on heavenly food. Our Sister then went to Paola, Miami county, Kansas, where she lectured in the Hall now occupied by a society of Presbyterians, who being a little more liberal than usual for that sect, kindly allowed our Sister the use of it to lecture in two evenings, Aug. 16th and 17th. The Hall was filled two evenings by interested audiences, all apparently eager to listen to the divine truths, and I can assure you they fell with telling effect among the dry bones of Old Theology, and on the whole there seems to be a growing interest in the cause of Spiritualism all through Kansas, for it comes to those honest hearted Western pioneers, in all its sublime purity and in the honesty of their hearts, they receive it.

Let me say to all who are interested in this glorious cause, that now is the time to secure the services of our highly gifted Sister, as a trance speaker and healing medium, for the Angel World attends her mission. Address for the present Mrs. L. H. Lacy, in care of E. E. Perkins, Onarga, Illinois.

On the whole, dear brother, the cause seems to be brightening in the West. I send you the JOURNAL is, in many places, eagerly sought for at the news stands, and we hope and pray that its circulation may become more and more extended, as we verily believe it is sought to be in every family. Believing as we do, that the JOURNAL tends to make us all better men and women, may God and angels bless the efforts that are being made for its circulation and its ultimate success.

Kansas City, Aug. 17th, 1869.

AMERICAN SPIRITUALIST CONVENTION

AT BUFFALO, N. Y., FROM AUG. 31 TO SEPT. 3, 1869.

By Henry T. Child, M. D., Sec'y.

(*Official Report.*)

TUESDAY MORNING'S PROCEEDINGS.

The President, Dorus M Fox, called the meeting to order.

The presidents of the several state societies, being vice presidents, were invited on the platform.

Song by the Buffalo choir.

Invocation by Mr. S. A. Horton:

Oh Thou whose presence we seek, whose life permeates our own and blesses us with every blessing, we seek those conditions this morning that will best fill the necessities of the occasion. Nowhere else but unto Thee would we seek for all aid to such as we, and while Thou dost make use of these intermediate agencies, we thank thee for the recognition of thy divine authorship within each one. Oh, Father God! Spirit Divine, whose presence fills immensity and draws by the sanctifying chords of love, every human soul unto Thee, let us feel the strong arm of Omnipotence surrounding us, and infinity blessing us, as we realize our own finite lives. Thou art our Father, and we thy children are consecrated to good objects and purposes of life. We would, this morning, as we assemble in convention, draw from the magnetism of life and love. May celestial influences draw us nearer unto each other, and prepare us for the duties and responsibilities of this meeting. May its requirements, legitimately observed, recognize in each a fitness for the work that is before us, and while the ministering angels in the Congress above meet with us, may they consecrate the time and place and purposes and objects, and harmonize every mind and bring it into subjection to that infinite law; may this lift every soul higher and bless us with its hallowed influence. Thou, O Source of all life and intelligence, we look to thee as the Fountain, and while the little tributaries shall flow to refresh us, weary, weak and helpless of earth, we receive all as from thee and will thank thee for all these blessings forevermore.

The President stated that the Spiritualists of Buffalo had selected one of their members to read a short welcoming address.

Samuel H. Wortman then read the following address:

MR. PRESIDENT, DELEGATES AND FRIENDS—The task of welcoming you to our beautiful city, and as far as possible to the hospitalities of our homes, has devolved upon me; and though I wish it were given to one more capable of expressing the joyous emotions that the Spiritualists of Buffalo experience in meeting congenial souls, those that unite them in the same glorious work of humanity's redemption, yet as far as I may be able, I shall offer you in words, that which they hope to substantiate by deeds. To most, if not to all of you, the part that the Spiritualists of this city have been called upon by the angel world to act, in the spread of this the living gospel, is too well known to need reiterating. Here have been developed mediums, through whose agency, a knowledge of immortality, and of man's eternal progress, has been conveyed to millions of our race that before "sat in the regions and shadows of death." Here was first inspired those lips of girlish infancy from whose utterances of heavenly wisdom and eloquence, thousands have drank their first deep draughts of the waters of life. And here, Stephen Albro, the old man truly eloquent in discoursing of that light which had come to him in the evening of life, disseminated through the age of progress a philosophy that still remains unshaken, amid all the sifting and critical analysis that has been brought to bear upon it.

And here, too, through the organism of a young girl, did the spirit of Edgar O. Dayton make his *debut* in soul felt eloquence, to a small circle of appreciative friends that are now numbered by tens of thousands, from Plymouth Rock to the Colorado of Texas. We mention these names and circumstances in our spiritual history in no vainglorious spirit, but because the phenomena and the truth as given through their instrumentality, have become the common property of you all. They have become the joint stock, the invested capital, from which we to-day, as Spiritualists, are drawing our dividends. Dividends of a knowledge that takes away death, and bids that hath the fear of death, the "Devil of Ignorance." Dividends of truth that makes free indeed; dividends of love that reaches the lowest of our race; and dividends of charity, that like the quickening beams of God's love, sees in the lowest forms of life the germs of that seraph yet to be. In view then of this common inheritance in the joys of the past and the hopes of the future, in the mutual interest at stake in the success of our cause, we bid you welcome; not in our own name alone, but in the names of all those that have lived in the past history of our race, and whose storied lives have placed them among the world's great benefactors; noble men and women, that have offered up life, reputation, and all that made life desirable, for the benefit of religion and science; we welcome you in the names of our own sainted ones, those who in this city were pioneers in this great work, men whose souls were in earnest, and whose earthly life was sanctified by Spiritualism.

Dudly, Gibson, Albro, Rathbun, Maynard and Oliver, these are in our midst to-day, not as helpless spectral forms, but as active co-workers with us, not far away in some local heaven telling a personal God of his great glory, but in rapport with us, and through various agencies striving to carry on the work so auspiciously begun. Thus welcomed, may the time spent with us, be a pleasant and profitable season to you all; may the ties of friendship formed here grow stronger at each recurring meeting of this association, until in the Summer land of the soul, with golden chalices filled with the waters of life, we pledge each other anew forever and for aye.

The secretary called the roll; delegates present as follows:

Vermont—D. P. Wilder.

Massachusetts—Geo. A. Bacon, Jas. S. Whitney, A. C. Robinson, Miss Louisa Bacon, Cephas B. Lynn, H. B. Storer, A. E. Carpenter, Wm. White.

New York—Mrs. H. H. Cheeney, S. H. Wortman, Lester Brooks, P. I. Clum, Emily Beebe, Sarah Burtis, J. W. Seaver, Geo. W. Taylor, Jas. McClure, John Brownell, B. P. Frogget, Mary Lute, A. L. Nash, John Shiff, Amy Post, B. A. Beale, Mary Parkhurst, Cornelia H. Maynard, Robt. Dygen, Saml. Chamberlain, Peckham Rathbun, Mrs. F. Wortman, J. M. Chapman, David A. Smith, Robt. Hallock, Elisha Waters, S. C. Cuyler, John Sybrook, Mrs. D. B. Briggs, Benj. T. Horne, Dr. G. L. Ditson, Lyman C. Howe, J. R. Pierce.

Pennsylvania—H. T. Child, Ellen M. Child, Alice Tyson, Damon Y. Kilgore, Caroline A. Grimes, Isaiah Hooper, Fred. Gourley, Susan Baker, Peter Beitel, Eliza Beitel, Mary Beans, H. N. Richards, Amar M. Lowry, Eliza M. Beal, Carrie S. Burnham, Jos. J. Harman, Mary Burke, Geo. D. Gleason, Isaac P. Walton, John I. Isett, Wm. Barnesdale, Hannah T. Stearns, Harriet Fowler.

New Jersey—L. vi K. Coonly, James G. Fish, David Allen, P. C. Mills, A. Jackson Davis, Mary F. Davis.

Maryland—Levi Weaver, John Frist, Jacob Weaver, Isaac Corbett, Mrs. Jane Bay, Wm. Masson, J. W. Weaver, Willis Gardner.

Ohio—D. N. Pratt, Mrs. John Hall, Wm. Aulesdale, Geo. W. Shepard, M. Howe, Sarah E. Wheeler, C. R. Fowler, Mary C. Hall, Sarah Thomson, Oliver Stevens, J. M. Hall, Geo. Rose, Milo Harris, John Keene, A. A. Wheelock, E. S. Wheeler, A. B. French.

Illinois—Gen. Jas. M. Ruggles, E. W. Ruggles, Frank L. Wadsworth, Sharon Lyndale, Harvey A. Jones, D. J. Biggs, A. W. Frazer, Lou. H. Kimball, Dr. E. C. Dunn, Dr. S. J. Avery, Mrs. Avery, Prof. A. H. Worthen, Hon. Geo. Gage, Warren Chase, James I. Loveland, W. F. Jamieson.

Indiana—James K. Bailey, Eli F. Brown, Eugenie L. Morse, Amelia Willard, Marcus S. Ward.

Wisconsin—E. V. Wilson, Dean Clark, H. S. Brown, Mrs. H. S. Brown, F. W. Deering, A. J. Deering, U. S. Hamilton, Palmer J. Roberts, Mrs. Mary Haya, Chauncy C. Miller, Miss Elna Rutney, Emily R. Moller.

Michigan—Dorus M. Fox, Jno. S. Young, D. B. Harrington, Hon. J. S. Wait, Eli. Whipple, Saml. A. Horten, Nettie M. Pease, E. Stafford.

Other names will be received at the future sitting.

On motion of Warren Chase it was

Resolved: That all persons having credentials from local societies, be requested to present them to the State delegations for action.

On motion of D. Y. Kilgore it was

Resolved: That the rules in Cushing's Manual of Parliamentary Order be adopted.

On motion of the same it was

Resolved: That all resolutions that may be presented shall be referred to a Committee on Resolutions after being read, without discussion and that no delegate be allowed to speak more than ten minutes at one time, or more than twice on any one subject without leave of the convention.

Dr. J. K. Bailey offered the following:

Resolved: That the delegates from each State be requested to select one of their members to constitute a Business Committee. Mr. Kilgore made an amendment that the Chair appoint a committee of five. Adopted.

The Chair appointed Mr. D. Y. Kilgore, Pa.; J. S. Loveland, Ill.; Sarah A. Burts, N. Y.; John G. Wait, Mich.; and John Frisk, Md.

On motion of Warren Chase it was

Resolved: That the delegates from each State present the name of one person to serve on each of the following committee:

One on Resolutions; one on Revision of Constitution; one on Education.

On motion, the Chair appointed Henry Fitzgerald, D. U. Pratt and M. J. H. Young, as a Finance Committee.

TUESDAY AFTERNOON SESSION.

The Business Committee reported the order for the afternoon and evening session: song by the choir; recitation by Frederick Greenlief.

The delegations reported the following names for the committees:

Committee on Resolutions—Sarah A. Horton, Eli F. Brown, Levi Weaver, H. S. Brown, D. Y. Kilgore, C. B. Lynn, J. G. Wait, Mrs. S. E. Warner, E. S. Wheeler, L. K. Coonley, J. W. Seaver, D. P. Wilder.

Education—J. G. Wait, Amelia Willard, Wm. Mason, A. J. Deering, Carrie S. Burnham, A. E. Carpenter, F. P. Baker, Wm. F. Jamieson, A. A. wheelock, S. H. Wortman, D. P. Wilder.

Revising Constitution—D. B. Harrington, Jas. H. Bailey, John Frist, Dean Clark, Caroline A. Grimes, Geo. A. Bacon, F. P. Baker, J. S. Loveland, Milo Harris, J. G. Fish, P. J. Clum, D. P. Wilder.

The Board of Trustees presented the following report which was read and referred to the appropriate committee:

The Board met in the city of Rochester, N. Y., on the 29th of August, 1868. President—Dorus M. Fox, John C. Dexter, Hannah F. M. Brown, Michael B. Dyott, George A. Bacon, Warren Chase and Henry T. Child, (seven).

Dorus M. Fox was elected President and Henry T. Child Secretary.

We then proceeded to draw the names of the members who were to serve one, two and three years. Almon B. French and Robert T. Hallock were drawn to serve three years.

Hannah F. M. Brown and George A. Bacon were drawn to serve two years, and Warren Chase and John C. Dexter were drawn to serve one year. The term of office of the two latter expire at this time. Arrangements were made for printing an address to the world.

Sept. 8th, 1868. The Board met at 634 Race street, Philadelphia. Present, Dorus M. Fox, Michael B. Dyott, Robert T. Hallock, Warren Chase, George A. Bacon and Henry T. Child, (six).

Estimates were received for printing ten thousand copies of a pamphlet addressed to the world. That from Messrs. Rawling & Zeising, of Philadelphia, being the lowest, was accepted, and arrangements were made for the publication of it.

It was resolved to employ two missionaries at a compensation of one hundred and twenty-five dollars ($125) per month, without any allowance for traveling or other expenses.

Two districts were proposed—an Eastern, to be composed of New England, New York, Pennsylvania, New Jersey, Deleware and Maryland; and a Western to be composed of the States west of these.

Nov. 27th, 1868. The Board met at Horticultural Hall, Philadelphia. Present, Dorus M. Fox, Almon B. French, Hannah F. M. Brown, Warren Chase, Michael B. Dyott and Henry T. Child, (six).

The President reported that N. Frank White had been engaged for the Eastern District and Almon B. French for the Western, and had commenced their labors on the first of October.

The Treasurer was requested to execute a bond, running to the other members, for five thousand dollars, which was accordingly done and placed on file.

A proposition was received from Dr. George Haskell, offering a tract of land at Ancora, New Jersey, and after consideration it was resolved that in the present condition of the affairs of the Association, the Board does not think it proper to locate a college.

Feb. 24th, 1869. The Board met at 544 Broadway, New York. Present, Hannah F. M. Brown, George A. Bacon, Michael B. Dyott, Henry T. Child, Robert T. Hallock and Warren Chase, (six).

Arrangements were made for holding the annual meeting at Buffalo, New York, and the Secretary directed to issue the call for the same.

Mrs. Hannah F. M. Brown was engaged to go to California, with a compensation of seventy-five dollars per month.

At a meeting of the Board, held May 11th, 1869, at 634 Race street Philadelphia, present, Michael B. Dyott and Henry T. Child, there being no quorum, we adjourned to meet on Tuesday, July 13, 1869, at the same place.

July 13th, 1869. At a meeting held at 634 Race street, Philadelphia, present, Warren Chase, R. T. Hallock, George A. Bacon, Michael B. Dyott and Henry T. Child, (five).

By the accompanying report of the Secretary, it appears that the Board has received the names of one hundred and seventeen who have joined the Association as annual members; these have contributed five hundred and eighty-five dollars. Also one life-member, to wit, D. A. Hopkins, of New Jersey, fifty dollars. To A. B. French's account, $335 in N. Frank White, missionary for the Eastern District, has received the names and contributions of sixty nine annual members, $345. He has also collected at meetings and in donations, $654.68. Total, $10,000.68.

Almon B. French, Missionary for the Western District, has received the names and contributions of thirty-seven persons as annual members, amounting to $180. Collections at meetings $331, and one life member, $50. Total, $551.45.

He has also received names of subscribers to the American Industrial College, with sums varying from $5 to $200, to the amount of $6,655 which is to be paid in four equal semi-annual payments, provided no part of the amount shall become due until one hundred thousand dollars shall be subscribed, in notes or other securities, for the purpose of establishing a college, to be under the direction of Spiritualists.

Prof. E. Whipple has also obtained like subscriptions to the amount of $930, making a total of $7,235.

By the reports of Mrs. H. F. M. Brown, it appears that she has collected $140.

By the accompanying report of the Treasurer, N. B. Dyott, it appears that he has received cash to the amount of $2,718, 88 and has paid out $2,686 80; balance in treasury, $32, 08.

N. Frank White has been engaged since last October, and has reported eight months of service during which time he has lectured to 12,430 persons, for which he has received one thousand dollars.

Almon B. French has been engaged five months, for which he has received six hundred and twenty-five dollars

Mrs. H. M. Brown has reported two month's service on her way to California, for which she has received one hundred and fifty dollars.

The Board have endeavored to perform their work. They feel fully satisfied that their missionaries have labored earnestly and faithfully, and we regret that Mr. French's health was such that he was obliged to resign.

The field of labor was new, and it was our desire, as was expressed in the annual meeting, to extend our labors in those sections where there are no societies, especially in the South; but we felt that to do this it would be necessary to send our missionaries into those fields where they could raise funds.

We would suggest several modifications in our constitution. An omission was that of an important part of the labors of the Spiritualists, namely: the Children's Progressive Lyceum. We think the establishment and encouragement of these should be announced as one of the objects of the Association. The subject of a college is one of vast importance. We are satisfied of the wisdom of the measure, but would recommend that the name be changed to university.

There should be some change made in the representation at the annual meetings, so that it shall be more in accordance with the number of Spiritualists in the different States.

We believe that in no one of the twenty-one years since the advent of Modern Spiritualism has there been a more rapid spread of the knowledge of our cause—a more rational and profitable investigation and reception of it than during the past year.

Honest differences of opinion must always exist where minds are left free to examine all subjects, and a broader and more liberal charity is evident in the world.

Our cause is calculated to promote civil, social and religious liberty, and to spread a healthful and liberalizing feeling in all departments of society.

The foundations of Spiritualism are laid deeply in the human soul, and it is a privilege to be able to labor for the spread of this great gospel which is glad tidings unto all people.

Continued next week.

Original Essays.

THE CONTRAST.

Thoughts Worthy of the Attention of the Reflective Mind.

BY PROGRESS.

Personal warfare is painful and sickening to the good, the well balanced souls of any movement of human reform. It is particularly so when indulged in by leading advocates of the deepest, broadest,—most divine dispensation for the progress of human development, a consciousness of the true relations to the race, to God and the future. The use of it is disclaimed, reprobated and denied by teachers from the pulpit, rostrum, forum and editorial sanctum. But alas! how often indulged in. Specious and circumlocutory ways are resorted to by the shrewd and Paul-ish, that the "letter of the law" may not be infringed while deeply practicing "the spirit" of this most excellent rule.

There are widely different modes of personal warfare. These need not be enumerated, as they will readily occur to the mind upon reflection. Undoubtedly, differences of opinion will obtain as to what mode is most wise, (?) potent or honorable.

And it will certainly be admitted—lamentable though it be, that occasional resort to it seems unavoidable—at least is indulged in by nearly all. If this must be, then not spoken, "straight-to-the-mark" language, instead of that "whip-the-devil-around-the-stump" style, ever resorted to by "shysters," is the most manly.

It has been a source of deep regret to many friends—as no doubt to the editor—that the noble JOURNAL has felt the presence and culmination of causes which have impelled this resort. Undoubtedly there are facts and irritating conditions, only known to those directly concerned, (and all very well know that an enemy only presents that which will most plausibly sustain his case), which cannot be retailed, nor even wholesaled,—broadcast to the world; therefore, the motives and prompting influences rest with the individuals of the war. Outsiders can only lament the infringement of the wholesome rule of propriety and true etiquette. Certainly, conductors of public meetings and journals, should avoid interference. How has it been in the case above alluded to? Every publication in the interest of the Spiritualistic movement, keeps standing, or frequently publish notices, that "no personalities will be permitted in their columns, etc. etc."

The time of the late Illinois Convention was largely occupied in a ventilation of the indignation and enmity of two or three of its members toward the publisher of the JOURNAL; and all of this vituperation, embodied in the form of addresses or resolutions, were interwoven with the official report of proceedings, and sent to the different journals for publication. What shall we think of a convention which prostitutes its high mission to such personalities as this? One ought to be ashamed of his presence and participation in such a convention, who permits such a report to go unprotested to the public. Its publication by the "organs" of Spiritualism, involves a breach of the rule (as above) so ostentatiously paraded in the same columns. How stands the account in this matter, with the several "organs?" The *Present Age* publishes nearly the entire report. In editorial comments thereon, it says:

"Some parts of the report refer to persons and circumstances which we should not publish were we not by vote requested to do so, and being embodied in the official report of the convention, *which we have no right to change.*"

This last affirmation (italicised by the writer hereof) is very refreshing from such a source. Who ever knew the editor of the *Age* to fail to take any liberty with matter for publication in his paper, which he deemed best? How glaring an inconsistency, presented by the fact of omissions in that very report where of the editor of the *Age* says:

"For want of room we omit the remaining part of the constitution, the resolutions passed at Springfield, etc."

The parts omitted, having no personalities in them, the editor was at perfect liberty to exercise his undoubted and unchallenged right to abbreviate; but where the personalities swell this voluminous report, our conscientious editor had "no right to change,"—or omit to thus publish his own "weakness."

Other editors seem to have taken the liberty to change the report. The *Universe*, while it does not traverse the entire proceedings, *does* retain the obnoxious personalities bearing upon the JOURNAL, and its publisher and editor. A resolution recommending it and all other Spiritualistic publications (of this country) by name except the JOURNAL (and the names are evidently designated in that resolution on purpose to negative the recommendation as to the JOURNAL), is again given a conspicuous place in the editorial columns of the next number of that paper, following that which contained the above named report.

Of course, the publishers and editors of these papers have made no direct personal attack upon the JOURNAL or its editor; and to them belongs the decision of the question as to the motives actuating their course in the matter. On the other hand, the good old *Banner of Light*, blazoned all over with scintillating stars of heroic self control, never having stained its majestic folds with an attempt to pull any man or paper down, that it might thereby fatten upon the corpse, sifts this report of nearly every mean attempt to spit venom upon its contemporary, ere it publishes the doings of that convention of personal warfare. Noble contrast! Noble editor, publisher, and organ of a noble cause, may angels of light and charity ever hover over thee and thy labors, that much more fruit of thy noble deeds shall bless the world. May others than the RELIGIO PHILOSOPHICAL JOURNAL take pattern after thy glorious example in this respect, if in no other—and may that JOURNAL hereafter be enabled to prove more faithful to its model saint, even against the pressure of tantalizing provocation and desperate and persistent attempts at its life. The more vile the means and the more vigorous the attempt of unholy strangulation, starvation and extinguishment; the more violent and destructive the rebound which is sure to come upon all evil doers; therefore, it for no higher and nobler reason, let all desist from "out spoken" or "shyster" personal warfare.

Not having seen any allusion to the aforesaid report in the spiritualistic publications not herein mentioned, no comment upon their course is presented. But wherever and by whomsoever "the coat fits, let it be worn."

If we have a religion which really does reach higher pinnacles of truth; faith, love and charity, let us exemplify the grand fact to the world. Let one and all go "up higher"—drink at purer fountains—breathe more refined atmosphere—vibrate more divine emotions—centralize more fraternal aspirations—that we may project more universal good—eliminate grander results—set in motion *mind waves*, laden only with refreshing and invigorating magnetism, perfumed with the sweets of angelic sympathy, saintly forgiveness and divine forbearance—and thus ever wear upon the crown of our imperishable reward, the diamond jewel, *Consistency.*

Detroit, August 8th, 1869.

LA PORTE, INDIANA.

Progress of Spiritualism—Speakers.

LETTER FROM DR. S. B. COLLINS.

BROTHER JONES:—In greeting you from this part of "God's moral vineyard," we do so to speak of the cause of Spiritualism, which for the past two months, has been gaining ground, and bids fair to move on, carrying away in its march, much of the false, and building the new with foundation firm and true. Our workers have been the following: Mrs. F. A. Tuttle started the ball in motion again here, by speaking the last Sunday in June, and by helping to organize, and speaking for the Society at various times. Mrs. Sada Bailey has spoken three times, and with good success; Mrs. E. A. Tallmadge, once, and to a good audience. She has many friends here. We have also been favored with two lectures by J. L. Mansfield, from Ohio, who has left a good impression among the people, for all feel that he is honest in his work, and that he is a help to any society he may be called to work in. He is a good speaker and a sound reasoner. Last but not least, comes Moses Hull, and he truly is a host, and makes every word tell, and is ready at any time to defend Spiritualism, and also to meet the clergy on their own grounds, with their own weapon, the Bible. Thus we are progressing, and bid the car of progress God speed elsewhere, looking forward to the time of true light and knowledge, when all shall be free from the shambles of "Old Theology."

La Porte, Indiana, Sept. 6th, 1869.

"HONOR TO WHOM HONOR IS DUE."

Spiritualism in Chicago—The Lyceum and the Societies—Lectures—Injustice to Speakers.

BY MRS. M. J. WILCOXSON.

In the *Present Age* of Sept. 5th, is an article headed, "Lectures in Chicago," which is calculated to convey to the minds of its readers the most serious misconception, and hide the actual facts of the case; and as a faithful defender of the truth, I must beg the *Present Age* to publish this article, in honor and justice to the misrepresented parties.

The writer, W., says: "This enterprise on the part of the Lyceum is an experiment, but in Chicago it seems to be the allotted way of the progressive work. The history of Spiritual Societies and Lyceums with us, is, that either the Society has opposed the Lyceum method of education and executive management, or the Lyceum, to secure the good-will of the Society, has paid it tribute money, thus paying all of its own expenses and helping to support the Society.

Under this experience, the Lyceum brain and muscle has been pretty thoroughly disciplined, and no wonder the conclusion has been reached that it will be far easier and better for the Lyceum to have charge of the course of lectures and be able to use its entire energies in aggressive and constructive work, rather than be obliged to parry thrusts of a bigoted society, or be the supporter of a weak one."

Now, Brother W., what do you mean by such talk? Fifteen months ago, I followed Mrs. Colby at Music Hall, under the following state of things: Some little time previous, the "First Spiritual Society," to which the Lyceum was virtually attached, had found itself unable to liquidate its liabilities, amounting to some three or four hundred dollars, and in business meeting, voted the whole financial and business department of the meetings into the hands and control of J. Spettigue, who accepted the offer only at the urgent solicitation of the Society. With fair promises of co-operation on the part of friends, Mr. S. rented the hall on his own individual responsibility, and conducted the meetings with such marked ability, as to clear all expenses and raise, besides, over one hundred dollars, the first month of my service, to cancel the old debt. Indeed, the second Sunday evening of my labor in Music Hall, one hundred and two dollars were raised at the close of the lecture, as was stated, and for this express purpose. I continued speaking at Music Hall for three months, and closed with full house, including galleries, and even at that sultry period. During the entire course, the Lyceum paid not a dollar's rent for the use of the hall, and for all this time, it used it every Sunday afternoon.

As for the "good will of the Society," I know not where or how it was once "bought with tribute money;" and *how* did the Lyceum pay all its own expenses and help to support the Society? As for the congregation, then growing and prosperous, it included some, yea, many of the noblest hearts that ever beat, and so truly in earnest in the great work as to stand far above "bigotry." The proceeds netted to a certain knowledge, which others will confirm, from thirty to sixty and seventy dollars each Sunday. Some stormy or unfavorable Sunday, less. And did this Society ever "oppose the Lyceum *method* of education?" Never! on the other hand, the Mills, the Slaytons, the Harnolds, the Tullers, and many most energetic and faithful souls were equally the friends of the Society and Lyceum, and some were leaders in the school, or scholars.

All speakers, as far as I know, laboring on Music Hall platform, offered their sympathies and services to the Lyceum. It was not "the method of education," which was the rock you all struck on, Brother W., it was the method. I apprehend, of doing business! The Society very naturally thought the Lyceum should pay the reasonable sum of five dollars a Sunday, per contract with Mr. Spettigue, for the use of the hall. Tell me now if it is true, that the Lyceum has ever paid the whole expense of one solitary Sunday. We know that speakers have done it—or at least given their services—by solicitation, too, of the Lyceum Board, and such services have kept the Lyceum afloat; but are you not at this moment in debt, and actually dependent on *Charity Sermons?* Will you please tell me, Brother Wadsworth, if I am mistaken in thinking that Mrs. Billou's services were in degree gratuitous, and if Dr. Blain's fine discourses were not wholly so? Then, if so, why not state the facts, or why, above all things, take so much pains to hide the truth? Certainly, we rejoice to see the Lyceum prosperous, and care not how many speakers give charity lectures to cancel its liabilities, but it is the method, Brother, yes, the "method" of your report, we must object to. If Mrs. Ballou, Dr. Blain, Mr. Spettigue or any one else, laboring in the lecturing department, is sharing your burdens at personal risk and cost, have you no better word for them than this article would indicate? Again, would it not be more consistent with our heaven-born philosophy, and the teachings of the Lyceum Manual, to avoid all injustice, and live above this morbid disposition to appropriate what does not belong to us? The fact is, there are few Lyceums that are self supporting. Most of them depend upon speakers to give them a frequent lift. Many could not hold a hall without the increased interest, and consequent increased pay, which a good speaker calls in.

Since the Lyceum, with its expenses, has become an institution, speakers are constantly solicited to give a missionary work or consent to a reduction of fifty per cent. or more. How are they to live in this state of things, and without even the poor smile of a vote of thanks, as in a recent case I witnessed? Now do not mistake me in this article. We love the Lyceum. When it is a dear, confiding babe, we will feed it with the choicest silver spoon we have; but when it begins to kick with its high-heeled boots, when it puts on airs and swells over a big pocket-book, we shall say to the stripling, "If you can do your own walking, don't ask us to lug you."

We have wanted to ventilate this question for some time, and we know whereof we speak. Within the last year, Societies in two large cities, in which we have labored to packed houses, have defaulted in their contracts, to the sum of over fifty dollars each, which amount they honorably owe us to day. One is not a great way from Chicago. In each case, the Lyceum hung, financially, a helpless child, or dead weight upon the lecturing department. I have just refused a "call" to a large city where the Society rents the finest hall in the place, and has just organized a Lyceum. Reasons for refusal: They could not guarantee me the low price of ten dollars per Sunday and board, but expected me to go at a heavy fare out of my own pocket, and give them a charity service of two months, *for less than ten dollars per Sunday!* Look at this, you loud-mouthed reformers, prating about the wrongs of poor sewing women! And then, called as we are sometimes half way across the continent, with "terms satisfactory" a pended, to find ourselves footing up at the end of the term, less than five dollars a Sunday! It has become the practice in many places, I find, to adopt this system of fleecing the overwrought speaker, and it is time to protest against it. Indeed, we will never sanction or assist any Lyceum, having no higher law than that of the mere speculator or swindler! What a system of fraud we might tolerate or foster. Look at the Orthodox churches you condemn. Who ever heard of their starving or robbing their pastor of his salary for the needs of the Sunday school? It would be well for us to follow their example, in the line of humanity, at least! Again, the miserably cold, calculating spirit which such a course engenders, is ruinous to all the finer susceptibilities of our nature. Shall our Lyceum children be brought up to talk about "bigoted Societies," of whom their own parents are members and faithful workers? I know of one parent, who took her little girl from the Lyceum last summer, for no other reason than this. Oh Brother W., we are far from the kingdom of heaven! We must get higher *ourselves*, or we will profane the majesty of childhood, in our egotistical attempts to teach it! We have not learned the A, B, C, of justice; and as for "good will," the golden mean of prosperity, we have almost dropped it into the hells of selfish ambition which burn as of yore! When will we come up higher, and stand redeemed upon the mountains of justice? When will we seek *equally, the good of all*, and render unto every soul its righteous due? Can we dare to teach the rising generation, by precept or example, anything short of this? O, *should* we dare to plant in these youthful souls the thistles of unholy hate or lust, may our hands be palsied and our lips silent, and may the fires of purification flame on, till our divinity arise, and we walk and work in the love and majesty of our God-like being.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

WRAP NOT YOUR TALENT IN A NAPKIN.

BY W. H. C.

I cannot write—I cannot even think;
Oh! darkness; thou dost master all my powers,
My mind seems passing, parting link by link;
Empty and futile life's departing hours.

And am I thus at eventide of life
To be the sport of T me's expiring joys?
Better far better, are the scenes of strife,
Or active interest in the veriest toys.

Can naught arouse me from this direful spell?
Can naught new life into my soul infuse?
Ye ministering spirits, will ye tell
What makes this darkness?—Yes—you do refuse
To employ the powers possessed, for others' good;
When we have pressed you, tidings to impart,
Our earnest efforts boldly you withstood;
Kept back the truth from many an aching heart.

Know that the soul that dares withhold a boon
From those who would through its possession grow,
Must suffer—(Ah! 'Tis well it should be soon),
For man must reap, just that which he doth sow.

In kind, the same, in quantity increased,
Is Nature's fixed inexorable law;
Would you enjoy a spiritual feast?
Would you abiding spirit influx draw?

Go then, and minister as you receive,
Wait not for greater, richer gifts to come,
While you dispense you'll have no time to grieve
For light and joy will make your soul their home.

LIFE.—NUMBER 5.

BATHING AND ABLUTIONS.

We have said that water was the only drink in nature. Its use externally is of the utmost importance in keeping our systems in a condition of health.

Many persons are in the condition of a certain widow lady, who, being rather ignorant of the language, had an advertisement inserted in a paper as follows:

"A widow woman wants washing inside and out."

From birth, all through life, health is dependent upon cleanliness, which is said to be next to godliness, though we have not been informed which is the higher. This can only be maintained by frequent ablutions, especially in warm climates, where the secretions and excretions are much increased.

The surface of the body should be sponged or washed all over daily in warm weather, and two or three times a week in cold.

Baths, especially if long continued, are exhaustive to the vital forces, and many persons are made sick by too much bathing. It may be well to plunge into water and remain from two to five minutes, but never, except for disease, to remain longer than that, and the temperature should be that which is pleasant and agreeable. Shocks are always in violation of nature's higher laws, and if there be strength to bear them, it is a waste of vital energy to call upon it to withstand them. We desire to be emphatic on this point, because we know many persons through ignorance, have injured themselves very much by frequent and long-continued bathing.

The practice at the "Water cure establishment," is often in violation of the physical laws, and quite injurious. Persons are submitted to "packs," and long-continued baths, and these are frequently repeated. As each of these tends to reduce the vitality of the system, and especially of the skin and subcutaneous tissues, there will be brought on, boils or sores of various kinds, which the ignorant practitioner calls "a crisis," when, in fact, it is simply the result of reduced vitality, rendering these parts subject to disease.

A boil is the death of a portion of tissue, too large to be taken away by the absorbents, and the processes of nature, by cutting out a portion of the living tissue around it, are tedious and often very painful, consisting of an inflammatory action in the living tissue around the foreign body, which is separated with a covering of living tissue in the form of a "core." The proper treatment for boils is, as soon as we know there is a portion of dead matter, to cut it out. This will give much less suffering than the tedious and painful operation nature requires to accomplish the same object.

We know water to be a most powerful remedy for the removal of diseases.

Cold water is nature's febrifuge, and should be used freely but judiciously in all cases of fever. But it is a rule that in proportion to the power of any remedy should be the skill with which it is applied.

Cold water, when taken into the stomach, especially in warm weather and when there is thirst, passes very rapidly into the blood, and assists in cooling it and removing impurities therefrom.

The large quantities of fluid taken at meals, acting often as a "labor-saving machine," are injurious, preventing proper mastication and interfering with the action of the gastric juices.

Water, being an essential ingredient in every living tissue and entering very largely into the sap of plants and blood of animals, must be continually supplied to support life in a healthy condition. It should be taken at proper intervals, and in moderate quantities.

Much of this fluid is obtained from the food we take, and there are persons who seem to require very little except what they obtain in that manner.

Diet is much influenced by the climate. In the cold regions of high latitudes where the snows cover the earth most of the than and prevent the growth of vegetation, meats and especially the blubber of the whale and other fats, are relished. These supply a large amount of carbon, and thus aid in keeping up the temperature of the body.

In the tropics, luxuriant vegetation and juicy fruits tempt the palate and furnish the chief food for man.

We have not laid down many rules in relation to ablutions, because we think every one should exercise their judgment, seek for knowledge in regard to their system, and endeavor by all, to ascertain what conditions are most conducive to health. There is too much of a disposition to neglect ourselves and be half sick all the time. We should follow out the best means we know, not blindly, but intelligently, ever seeking to know more, so that we may progress into higher conditions, and be enabled to enjoy their appropriate pleasures. Let us resolve that we will do the best we know, and thus open the way for more perfect knowledge, which shall lead to higher happiness.

"This Day Shalt Thou be With Me in Paradise."

When the medium of Nazareth, the Great Reformer of his age and the world, saw the condition of the two thieves upon the cross, he perceived that one of them was a person who had been struggling hard to overcome temptation and avoid crime; that the thoughts and intents of his soul were directed towards that which is right and true. Hence, in looking at him, he emphatically declared, "This day shalt thou be with me in Paradise." He knew that they were both, in the expressive language of Scripture, about "to give up the ghost." That their visible forms, which the outward world saw, were about to give up the ghost, or the spiritual nature;—that death with noiseless step was coming to unlock the prison-house of the material forms and set them free!

He knew too, that the spirit of this man was in a condition to be met and ministered to by him, when the shackles of the body had fallen. This is one of the many instances illustrating the knowledge which this pure medium had of the conditions of those around him. He did not condemn the man on the other side of him, although he could perceive that his condition would be very different in the other life. What a lesson is this for those who seem to think the whole mission of their lives is to be going about denouncing individuals who are doing evil. Jesus had a word of cheer for the one who needed it, and could receive it, but no denunciation for the other. It was not a time to hold up before him the light of truth; it would have been like casting pearls before swine.

The Christian churches have to-day very little conception of the pure and sublime, moral code which Jesus taught and illustrated in his life. The law of vengeance of the olden time, embodied in the Mosaic dispensation, has been strengthened and rendered more severe by the increased power of the race.

We believe the code taught by Jesus, especially in the later years of his life, to have been a very correct translation of the code used in spirit life, to reform humanity there. Jesus by his beautiful and harmonious, physical and spiritual development, was frequently in a condition to be intromitted into the interior life, and was so susceptible to the impressions of spirits, that he could echo the music of the spheres. Hence his memorable words, "Thy kingdom come, thy will be done on earth as it is in heaven." It is no wonder that worldly minded men, men whose chief aims are the acquisition of wealth or fame, cann of appreciate these things. Jesus declared, "It is easier for a camel to go through the eye of a needle than for a man rich in his own conceit to enter the kingdom of heaven." The teachers of modern theology are many of them rich in their own conceit and imbued with false notions of their peculiar mission.—Forced into the adoption of absurd mythological creeds and dogmas, and strenuously sought to crush out all inspirations or belief in present spiritual teachings, it is not to be wondered at, that they should fall in all those essentials that Christ declared should follow those that believed in him. There is no class in the community that are so much to be pitied; that really need so much sympathy, and that are so utterly ignorant of their own conditions as the little, narrow-minded sectarian teachers of modern theology. Those of all persons dread death. Being afraid of ghosts, they have a dim consciousness that death is the giving up of the ghost, and they are about as much afraid of their own ghosts as of any others, and do not seem to know any more about their own than others. The flowers of inspiration that spring up all around us, are discarded by them, and the true spirit of reform can never find a place in such minds. They are vindictive,—believe in a God of vengeance, and are determined to prove this by manifesting their own vengeance upon such poor, unfortunate ones, that are like the thief, to whom Christ addressed these memorable words. Far be it from us to censure these men—we should be glad to help them out of their darkness into the sunlight of truth. And Spiritualism, notwithstanding it is reviled and scoffed at by these, offers to them the only solution of these deep problems of life and immortality, and whenever they are ready to apply to the true source, they will find the solution, and will no longer "see men, as trees, walking;" but when Spiritualism touches their eyes, they will see in every man a spirit that is immortal and destined to be happy.

The American Association and the Lyceum Convention.

These meetings are among the most harmonious that we have ever attended. The delegations being restricted to States, were not as large as on former occasions. Twelve States were represented and there was an earnest feeling manifested by all present to continue the labors of the Association. Several modifications of the constitution were made—one fixing the annual contribution any sum not less than one dollar.

It is to be hoped, however, that no one will consider this as designed to limit the amount.

The members of the Board feel strongly impressed with the necessity of sending out missionaries into those places where there are no State societies, and especially in the South. The only obstacle to this during the past year was the want of funds. If the friends of the movement through the country feel disposed to contribute for a special fund to send missionaries to the South, we feel assured that the Board would be glad to do this. Those who feel interested in this direction, will please send their names and contributions to any member of the Board. An official report of both meetings will soon appear.

The Lyceum Convention resolved to merge itself into the American Association with a request that they should labor in this direction. An interesting feature in the Lyceum Convention was the recitation of several dialogues by Mrs. Shepherd, of Geneva, Ohio, an old lady who has much more of the freshness of youth than many who have not seen half so many summers.

One of these will appear in the official report—others are to be printed under the supervision of a committee, consisting of David W. Allen, N. J.; D. Avery, Ill.; Eli F. Brown, Ind.; Nettie L. Maynard, N. Y.; and Caroline Grimes, Pa.

A proposition to hold the Seventh Annual Meeting of the Association at Richmond, Ind., was received and referred to the Board for action. Provision is made for publishing frequent reports of the proceedings of the Board.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of change whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having articulars to be learned by special correspondence with the individuals.]

J. Madison Allen will lecture in Terre Haute, Ind., six months from May 1st. Address box 547.

Harrison Auger, Columbus, Ohio, [illegible]

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Addie L. Ballou. Address Chicago, care of Religio-Philosophical Journal.

Wm. Bryan. Address box 35, Camden P. O., Mich.

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Miss Lizzie Doten. Address Pavilion, 57 Tremont street Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

E. C. Dunn, lecturer, can be addressed Rockford, Ill.

Miss Eliza Hosie Fuller, inspirational speaker, San Francisco, Cal.

Miss Almedia B. Fowler. Address, Sextonville Wis.

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Charles D. Farlin, clairvoyant speaker, Dearfield, Mich.

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Isaac P. Greenleaf. Address for the present 82 Washington avenue Chelsea, Mass., or as above.

Mrs. Laura De Force Gordon, San Francisco, Cal.

E. Graves, author of "Biography of Satan." Address Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Landar Co., Nevada.

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The Pen is mightier than the Sword."

THE SPIRIT WORLD.

Evil Spirits—Disgusting Scenes Witnessed By Them—Strange Action of the Mind—Impressions Taking Form—Power and Influence of Thought.

In Spiritualism, the close observer will always find something worthy of special interest, for there is connected therewith abstruse principles, which, when properly understood, open new fields for the investigation of the thoughtful mind. It would be difficult to conceive of a subject not intimately connected with spirit, and in its results presenting the beauties of Spiritualism. The spiritual organization being a counterpart of the physical, it surely must be a microcosm of the Spiritual Universe, embracing within its organic structure all the elements of the same, for it should be borne in mind that if one element is left out of the spiritual structure, it would disturb the equilibrium of the forces therein contained, and might finally result in its complete destruction.

In "Frank's Journal," as published in the JOURNAL from time to time, we find much food for reflection, yet therein are statements made that require explanation, or the reader would be apt to arrive at wrong conclusions.

In the statements made by some of those communicating, we are led to believe that on their advent into the Spirit World, thousands of evil spirits stand ready to maltreat them in every conceivable way, and that disgusting animals crawl over them and "eat them up"—in fact, words are inadequate to express the treatment that they seem to receive on their first entrance into the Spirit World. Now the question is, whether such is really the case. We have no doubt those communicating really think their statements are correct, and that they do actually endure the worst kind of treatment from those who have, during earth life, been steeped in all manner of depravity. The condition that they are in immediately after dissolution, is of that character admirably adapted to produce the results designated by them as realities. Cowper in his poem, "The Task," says:

> "Me oft has fancy, ludicrous and wild,
> Clothed with a waking dream of hungry ghosts,
> Ta'ks the chosen, while, with pouring eyes
> I gaze, myself creating what I saw."

The poet Beattie beautifully says:

> "Where, mid the change of scenery ever new,
> Fancy, a thousand wondrous forms describes,
> More mild y great than ever pencil drew,
> Rocks, torrents, gulfs, and shapes of giant size,
> And glittering cliffs on cliffs and fery ramparts rise."

Shakespeare entertained a correct idea of the action of the human mind under certain conditions. In his explanation of the apparition of the dagger which appeared to Macbeth, he says:

> "A dagger of the mind, a false creation
> Proceeding from the heat oppressed brain."

The human mind, how grand in its make-up! How brilliant in its expression and wonderful in its action! Locke, Cousin, Hamilton, Upham and thousands of others, have attempted to define the true character of its functions, but how signal their failure. They could not grasp its true nature or come to a correct conclusion in reference to its most simple action. Indeed, they failed to explain the nature of thought or comprehend its first principles.

> "Beautiful and grand is the thought sublime
> That enters the portals of the human mind
> Clothed in garments pure and bright,
> And shining from no borrowed light,
> It advances and takes the regal seat,
> To rule the impulses that stir the soul
> With aspirations grand and bold."

The question to be considered is this,—"Why is it that the evil spirit sees snakes, feels the bites of poisonous insects, and appears to be suffering, when, in fact, the condition realized is wholly within his own mind?"

We desire here to state that all conditions of the mind result from thought, and that they not only influence our actions, but give such expression to the eye and the features that are plainly discernible, besides they possess a power sufficient to prostrate the strongest man.

The thought of a loathsome worm on a plate of strawberries, caused a lady to vomit. The thought that the Colonies had been declared independent, caused the death of an old man in Philadelphia. The thought of danger arising from the cracking of ice on which a man was walking, caused the hair to rise erect on his head. The thought of a man that he was in the hands of a ghost, cured him of the gout. One thought creates brilliancy in the eye; another causes the tear of sympathy to start; another lights up the countenance with a smile. Indeed, there is no limit to the power and influence of thought.

Thoughts owe their origin to certain causes. Upham truthfully says:

"If the mind were insulated and cut off from the outward and material world, or if the outward world had no existence, we could not taste, we could not touch, nor hear, nor see. All those mental states, which we express, when we speak of the diversities of touch, and smell, and taste, of sound and sight, are immediately dependent on the existence and presence of something, which is exterior to the intellect itself."

Therefore, we could not think if placed in the condition designated above, only so far as previous impressions had been made upon the mind. Now, what we desire to establish is this, that the impressions made upon the mind often assume a well-defined form, in all cases resembling that from which the impression was derived. Thus an impression is made upon the mind by a certain object—when that is removed a state of the mind *may* exist that will give that impression form, and induce a person to believe that he really sees the object itself, when in fact it is only the spontaneous action of the "impression," taking the form from which it is derived.

Spontaneous combustion often occurs. Thus oiled canvas, oiled wood, and many other combustible substances, when suffered to remain for some time in a confined state, suddenly take fire or undergo *spontaneous combustion*. We find under certain conditions, spontaneous action throughout all nature, and the phenomena produced are wonderful, especially in the human mind, when an impression made thereon, assumes the exact form of the object from which it was derived. The following incidents are illustrative of impressions producing that from which they are derived:

"A young man attends a dance where there is beautiful music. Possessing a nervous system delicately attuned, he returns home, and lying down, attempts to sleep, but in vain. The tunes he heard at the dance are still within his mind, and are as real to him while on the bed as they were at the social party."

A foreign medical journal gives the following:

"Music has a strange effect on the mind of those who are highly sensitive. A young lady attends an aristocratic church for the first time. The music of the orchestra, indeed beautiful, makes a very vivid impression upon her, and the tunes she hears, continue to exist in her mind perfectly real and natural, until her whole system becomes disorganized, in consequence of which, she dies."

In a work of Upham, I find the following in relation to a woolen spinster:

"Becoming fatigued in consequence of her long walk, she laid down upon the ground to rest. In a short time, she felt a motion in the head, and heard a noise like a spinning wheel."

At some future time, we propose to thoroughly elucidate this intricate subject, and explain why it is that impressions made upon the mind assume form and shape, or become musical, producing the exact tune from which they were derived. The incidents above given show that such is the fact, and it only remains for us to explain the reason thereof.

Blake, the English painter, was affected with the impressions made upon the mind assuming active life. He says:

"I was walking alone in my garden. There was great stillness among the branches and flowers, and more than common sweetness in the air. *I heard a low and pleasant sound*, and knew not whence it came. At last I saw the broad leaf of a flower move and underneath I saw a procession of creatures of the size and color of green and gray grasshoppers, bearing a body laid out on a rose-leaf, which they buried with songs, and then disappeared."

The poet has truthfully said:

> "Alas! we listen to our own fond hopes.
> Even till they seem no more our fancy's children,
> While prophets roll, and then Heaven speaks in them
> And that which we would have, surely shall be."

The acts of life, if licentious in character, transmit impressions to the human mind, that it is difficult to eradicate, and if allowed to remain there, they are sure "to take form," thus agitating it, and tending to induce those conditions which will eventually lead to the reformation of the unfortunate spirit. I would not say that an impression can, under any circumstances be wholly eradicated from the mind; conditions can be induced, however, by a proper course of life, that will prevent its spontaneous action.

As storms, terrific winds, and volcanic eruptions are essential to purify the atmosphere and the earth of certain gross matter, it seems to be equally true that man when depraved, must endure the painful presence of grotesque images and scenes within his own mind, the result of the "spontaneous action of impressions" taking the exact form, or something analogous thereto, of the very object from which they are derived.

Remember, then, dear reader, that every act of life transmits its effects upon the human mind, and that these acts will "take form" in the Spirit World, either causing great joy or untold sorrow. There are always pure spirit friends near at hand, to assist each one of us. One of them says:

> "I come, I come from my spirit-home
> Like a bird in the early spring,
> To the loved ones here, whom my heart holds dear,
> A message of love to bring.
> O, the heavens are wide, but they cannot divide
> The spirits whom I've taken free!
> The green old earth, and the land of my birth,
> With its homes, are still dear to me."

Be true to yourself; become your own "Savior;" encourage the unfortunate; aid those in indigent circumstances; live for others as well as yourself, and you will attract around you the high intelligences of the Spirit World, and they will assist you in everything that pertains to your welfare.

WARREN CHASE

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We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTEEN CENTS, may deducted from the amount to be remitted.

"THERE IS A DEVIL."

We see then there is a devil, and he has his ministers; and every true Bible reader and believer will know them. If we are led astray by the teachings of Satan and his ungodly ministers, it is our own fault. I glory in our Lord and Savior Jesus Christ; for in that we find the truth. And if we close our eyes and go to perdition, we must confess that our doom is just. The devil taught that sinners should not be punished. Men now teach that man shall not die, and that sinners must suffer to all eternity. Must we keep back the truth for fear of hurting the feelings of some? In the strength of our God, and with the sword of the Spirit, let us oppose the devil, and Spiritism, in every form. It is true that meekness should be the motto of Christians; but perseverance should go with meekness, opposing the false teachings of the present day. Look at our Savior talking to the Sadducees and Pharisees. Must we act as though we were afraid we might lose worldly popularity? No. Raise higher the glorious Gospel of free grace. Regard not the teachings of Satan, only to trample them beneath our feet. Speak the things which become sound doctrine, for Christ's sake.—[Voice of the West.]

"In the strength of our God, and with the sword of the Spirit, let us oppose the devil, and Spiritism, in every form." In the strength of our God we will do everything to encourage the growth of Spiritualism, believing that the time is not far distant when there will be one or more mediums in each family, affording an opportunity for daily intercourse with the Spirit World.

In regard to this Orthodox devil, that cloven-footed personage that has proved of such a source of terror to weak minded men and women, we know but little, not having had an opportunity of seeing his Satanic Majesty, or of conversing with any person who had seen him. According to ancient mythology, a little of which may be found in the Bible, the devil did, through the instrumentality of his snakeship, one of God's creatures, talk to Mother Eve, and induce her to partake of the forbidden fruit. This was exceedingly cruel on the part of the devil, to walk into the Garden of Eden, and in violation of all rules of etiquette, to take possession of a snake, and hold conversation with Eve, inducing her to "depart from God," to say nothing of the fact that He, though omnipresent,—and of course,—heard the conversation, did not say a word in rebuke of his audacity, but stood by until the work of seduction was accomplished, and then petulantly drove the *guilty* pair away from the home he had provided for them. This was not *our God* that did such a petulant act, but "our God" referred to in the above quotation from the *Voice of the West*, and who belongs exclusively to the Orthodox churches. He punished Mother Eve and Father Adam, but we never learned that He did anything to diminish the power of satan or punish him for his insolent interference.

It is generally conceded that the devil gained a great victory, not only over Adam and Eve, but over God himself, when he succeeded in thwarting his designs in reference to the Garden of Eden.

The ideas entertained in reference to the devil, by the various Orthodox churches, are without any foundation. There is no such personage; never was, and never will be. The Garden of Eden was a myth; the Tree of Knowledge, the flaming sword, and the devil, no less so.

WOMAN SUFFRAGE—THE CONVENTION.

This number of the JOURNAL would be incomplete without a brief notice of the "Woman's Rights Convention," now holding its sessions in this city. Every fair and impartial critic must concede that no august body of statesmen ever convened upon American soil with the elements of such power as are found here. It is certainly a new feature in diplomacy, when women, gifted with all the great impulses and noble self-command of their nature, can put forth such incontrovertible arguments, such convincing logic, as to command the attention of the press, the pulpit, and the scholarship of the age. Indeed, it will not be long before senates and presidents will hear them as the voices of a united *people*, who *make* senates and *appoint* presidents. The calm, dispassionate and earnest bearing of the great and truly eminent leaders in this movement, is significant of the genius and spirit of the times. The fact is proven that woman can face oppression, parry opposition, amend constitutions, appoint delegations and preside at conventions, with all the easy majesty and grace of one who knows the secret of her power and the final triumph of her cause.

It is truly most inspiring to witness the quiet, deep and earnest life of this movement. Like a stream, taking its tribute from every bursting spring and dashing rill, to empty its united power at last into the heart of the great ocean,—these labors of the Woman Suffrage party are destined to preserve to America the fullness of fair and equal representation. The press that sneaks behind a covert or open attack upon a congress of the noblest women in our land, must be conducted by some poor "devil," who would abuse his own mother! When, in place of fashionable folly, dissipation, levity and heartlessness, such women as Mrs. Stanton, Livermore, Stone, Anthony, and their burning satellites, tear off the dark mantle of supineness and subjection, to lead on their less heroic sisters in the great battle of *human rights and republican equality*, the man who dare oppose, should be yoked to some heartless beauty or simpering vanity, till Grecian bends and helpless satins have cured him of his mistake.

But let the women of America know they have at last touched the right chord, and henceforth, all great and noble men, not only here, but across the Atlantic, are one with them in rolling on the car of human liberty. We say, God speed the day when constitutions framed in ignorance shall stand amended, and all enslaving enactments of the ancient rule be forever blotted from the pages of American legislation. All hail, then, to the noble women who speed the day of perfect freedom!

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of *fifty cents*.

A POETIC GEM.

> "Each thing in its place is best;
> And that which seems but idle show
> Strengthens and supports the rest."

A pulse thrill from the Angel World! A gem from the Celestial Courts, bubbling up, diamond, like from the interior nature! The above is a grand truth, which all humanity will eventually recognize. We are too apt as a people to ignore certain things, and entertain the idea that had we the control of God's vast temple, the Universe, we would re-arrange the whole fabric and institute measures agreeable to our own ideas of right.

Man can hardly understand his own nature, much less those laws that relate to the control of the same. Still there are many things around him with which he is constantly working, and endeavoring to create or overcome, forgetting, many times, that His works

> "Which seems but idle show,
> Strengthens and supports the rest."

The stanza at the head of this article, is only an echo of the electric flash from the fertile mind of Pope, that

> "We are all parts of one stupendous whole,
> Whose body Nature is, and God the soul."

In all your intercourse with Nature, with God,

> "Believe that God thy father is thy friend,
> And hath designed thee for a noble end;
> Ma'gre rich thy home, selected each his clime,
> That age in which to live, and length of time;
> Ordained the path for every human soul,
> Before it had a thought of self-control;
> Illumes each soul with Hope's inspiring ray,
> And gives a foretaste of immortal day;
> While all are molded by the hand of fate,
> Before the mind attains its conscious state;
> 'Just as the twig is bent the tree's inclined,'
> Is no less truthful of the human mind.
> Doth man select his native land? his birth?
> Can any there reject, throughout the earth?
> Yet clime and birth direct and mold the mind,
> And mark the path to which man is inclined."

"Believe that God thy Father is thy friend." Not many, outside of the ranks of Spiritualists who entertain the idea that God is really their friend, but on the contrary, they are, many times, induced to look upon Him as a being whose course in regard to the creation and final disposition of man, is not what it should be.

The various Orthodox churches, for hundreds of years, have been quarreling over what God has done, and what he proposes to do, ignoring altogether what He is now doing.

In this method of investigating the works of God, man makes a great mistake, for he is led from the objective point into a labyrinth of difficulties, from which he can never extricate himself. The man who only thinks of what He has done and what He proposes to do, will soon find himself in an arid desert, with no compass to guide him, and bewildered with what he has done, and what He proposes to do, he sinks into insignificance, and passes away without having made any mark in the world.

The past, however, has taught many lessons which are useful to the present, and we would not ignore the benefit resulting therefrom. Yet we desire to see with the eyes of to day; to hear with the ears of the present; to feel with our own organism, and depend to a great extent on our individuality, ever remembering that the knowledge of others is not practical experience to us.

STILL ANOTHER CASE.

A man named Moore, residing at Greenville, Ill., recently murdered the wife of a neighbor, to hide an attempted shameful outrage. The editor of the Greenville Advocate, residing on the spot, says: "Moore is a member of the Methodist Church, a class leader, a Sunday-school teacher, in fact, has ever taken an active part in the church service, and has generally sustained a good character."—*Ex.*

Would it not be well for the various Orthodox churches to ignore for a time, their foreign missions and missionaries, and devote especial attention to reforming those who are within the immediate folds of the church. It is a lamented fact that immorality in the churches is largely on the increase, and unless something is done to avert the calamity, they will present a spectacle far from being commendable. One cause of this degeneracy among the Orthodox church members, arises from the simple fact that, day by day, those who are actuated by pure motives and high and noble purposes, drop into the ranks of Spiritualists, leaving those who are far beneath them in intelligence and moral worth, in the folds of the "Mother Church." This depletion of their ranks of those who are truly worthy, must necessarily result in the deterioration of those still remaining, and as a natural consequence, such crimes as the above become more frequent. Should Spiritualists attend regularly the services at the various Orthodox churches, it would result in the elevation of their members, and, no doubt, great good would result therefrom. Probably our esteemed friend, Judge Edmonds, had that idea in view when he assumed the position in the *Banner of Light*, that no harm could result to Spiritualists by attending divine worship at the various Orthodox churches. We would advise all Spiritualists who have no meeting of their own that they can well attend, to select some Orthodox church, where they will go regularly to hear the old fogy notions of the immaculate conception, the holy trinity, and like exploded ideas preached, believing that they can withstand the bad effects thereof, while their presence will have a wholesome influence over those of less liberal and enlightened views.

NATIONAL CONVENTION.

We are indebted to Bro. H. T. Child, M. D. Sec'y., for so much of the report of the National Convention as appears in this number of the JOURNAL. We received it on the second day of the convention, just in time for publication. Thanks to our co laborer for his promptness.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance.

APPRECIATIVE LETTER.

R. C. Kerr writes from Augusta Ga., as follows:

My subscription to the JOURNAL having expired, I hasten to renew it; and I assure you I would not be without it for twice the amount of the subscription. The truths therein revealed, and the light shed therefrom, renders the RELIGIO-PHILOSOPHICAL JOURNAL second to no paper published.

I sent you the money for two trial subscribers some nine months ago, which was a donation on my part for the spread of the JOURNAL and the welfare of the friends to whom I wished it sent, but the papers never came, nor have I received any acknowledgement of the money sent.

Enclosed please find a Post Office Order for three dollars, for the renewal of my subscription.

We thank the good brother for his high appreciation of the JOURNAL, and his efforts to circulate it; and we are also very thankful that he took the precaution to send his subscription by a Postal Order. This should be done always, as letters are being stolen from the mails at a fearful rate; and in all cases where the sum forwarded amounts to three dollars or over, we will allow the cost of the Postal Order to be taken out of the money to be so sent.

The letter spoken of, as having been sent nine months ago, never came to hand, else our brother would have received the papers.

Hardly a day passes that we are not under the necessity of reporting the loss of letters containing money; and we hope these facts will be borne in mind, and that all letters containing money to the amount of one dollar or upwards, be registered, or a Postal Order sent. It seemed so hard for many who had lost their money, that for a time we practiced sharing the loss with them, until they became so frequent we were obliged to desist, and urgently recommend remittances to be made in Post Office Orders.

THE DAVENPORT BROTHERS.

In the "Inner Life Department" of the JOURNAL, may be found an article from the pen of A. C. Bagley, narrating some wonderful tests given by the Davenports, and the close scrutiny to which they were subject. The statements made by him may be relied upon as being strictly true in every respect—only, of course, adding additional testimony to that which already exists, that the tests given, are caused by the direct agency of spirits.

The Washington *Intelligencer* speaks as follows of one of their seances in Washington:

Metzerott Hall was filled last evening by an interested audience of ladies and gentlemen, to witness the performance of the Davenport Bro'hers. The exhibition was, as usual, very entertaining, and the different manifestations were greeted with enthusiastic applause.

The Brothers will commence a series of entertainments here, November 15.

INNER LIFE DEPARTMENT.

Owing to the long continued sickness of Mrs. Robinson, the regular medium for the above named department, we have not received answers to the various questions that have been forwarded to this office, to be answered by spirits, for several weeks past.

To keep up that department with its usual interest, until Mrs. Robinson shall be restored to health, our friends in various parts of the country can aid us very much by forwarding to this office, well authenticated communications from spirits, of a general interest to the readers, be the same in the nature of answers to questions, or communications of a general or personal character. All who are privileged to receive such communications, are respectfully requested to aid us in that particular.

THE ROSTRUM.

Mrs. Addie L. Ballou occupied the rostrum at Music Hall, September 4th, confining her remarks to the following subjects selected by the audience:

"The Baptism of John—was it of water or the Holy Ghost?"

"Is it morally right for some men to get rich from the labors of others?"

"When will the millenium come?"

"Where does the spirit go after the death of the body?"

She spoke entranced, and her remarks attracted close attention.

HUMAN NATURE,

A monthly journal of Zoestic Science, Intelligence, and Popular Anthropology, embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the laws of Health, and Sociology, published by James Burns, London. This journal is ably edited, contains a vast amount of useful information, and should be in the hands of every Spiritualist.

MEDIUMS TAKE NOTICE.

A. Hudgins sends a list of subscribers from Arkansas, and says: "I would like to be put in correspondence with some healing and speaking mediums. The fields are ripe for the harvest and laborers are needed."

Address, Pine Bluff, Arkansas.

BASKET OF PEACHES.

We are under many obligations to our young friend, Charley Marshall, for a basket of fine peaches, from the farm of Mr. Sullivan, of St. Joseph, Mich. Their flavor could not be excelled, and as to size, we never saw their equal.

MRS. DR. STEELE.

In another column will be found the advertisement of Mrs. Dr. Steele, of St. Louis, Mo. She is an excellent clairvoyant healer, as thousands can testify, who have tried her powers.

MEDIUMS.

In another column will be found the advertisement of T. L. Mediums for physical manifestations,—please take notice

Personal and Local.

Dr. S. B. Collins, of Laporte, Ind., is performing some very remarkable cures of the "Opium Habit." We have no doubt the remedy he uses, will cure the most inveterate case. His terms are reasonable, and suited to the circumstances of those requiring treatment.

Dr. Wm. R. Joscelyn is sojourneying at Manistee, Michigan.

Nellie T. Brigham is lecturing in Detroit, Mich.

Mrs. M. J. Wilcoxson is at present stopping in this City. She is one of the most eloquent and logical lecturers we have in the field.

Amusements.

MCVICKER'S THEATRE.

"Enoch Arden" is still the successful attraction at McVicker's Theatre. But with the week commencing, Monday, September 13th, Mr. John Brougham commences a season, and will bring out his new play "The Red Light," which is said to be the best he has ever written.

WOOD'S MUSEUM.

"Foul Play" was successfully given at the Museum for several nights, but was withdrawn on Wednesday evening, the 8th inst., in order to make room for Andy Halliday's new comedy, "Checkmate" which was produced for the first time in this city. The Museum under Mr. Aiken's management is again obtaining its wonted popularity, as the crowded houses abundantly testify.

DEARBORN THEATRE.

The success of Emerson and Manning's Minstrels continues unabated, at the Dearborn Theatre. In fact, each evening is a grand ovation, the theatre being filled nightly to overflowing.

WINTER GARDEN,

The variety theatre, on the corner of Clark and Monroe streets, has a large company of both male and female performers, who attract by their clever acting, nightly, full houses.

LIFE'S UNFOLDINGS

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is unpretentious farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing," treats of man as the grand objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four, the author treats of "the way mediums paint Heaven," in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 192 South Clark, Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH

OR

PLAYING SOLDIER.

BY MRS. H. N. GREEN.

ALSO

THE LITTLE FLOWER GIRL.

AND

THE ORPHAN'S STRUGGLE,

By the Same Author.

S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE,

192 South Clark Street.

Chicago Ill.

The above named little works of about thirty pages each, are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will confine their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

Address

S. S. JONES.

192 South Clark Street

Chicago, Ill.

PUBLIC MEETINGS.

Quarterly Meeting at Nunica.

The Quarterly Meeting of the Spiritualists of Nunica, will be held in a grove near the residence of Anza Bartholomew on the 25th and 26th inst. Mrs. L. A. Pearsall is engaged as speaker, and E. V. Wilson is expected to be present. A cordial invitation is extended to all.

Come friends, and let us have a good time

ANZA BARTHOLOMEW.

Two Days' Meeting at Quinnebago.

The Spiritualists of Winnebago Co., Ill., will hold a two days' meeting at the Free Church in the village of Roscoe, on the 25th and 26th of September.

Good speakers will be present to address the meeting, and a good time is expected. Arrangements will be made to entertain those who come from a distance. For order of Committee.

JAMES LOVE.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd & 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul.

By order of Com.

Two Day's Meeting.

The Spiritualists of Roscoe and vicinity will hold a two day's meeting at the Free Church, in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting, and a good time is expected.

Arrangements will be made to entertain those who come from a distance.

For order of Committee.

JAMES LOVE.

Kansas State Convention.

The State Society of Kansas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

F. L. CRANE, President S. S. K. S.

SAMUEL HALL, Sec'y.

Northern Wis. Association of Spiritualists.

The Annual Meeting of this Association will be held at Oakfield, Fon Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.

L. D. NICKSON, Vice Pres't

RUTH A. FLORIDA, Sec'y.

SPECIAL NOTICES.

Spence's Powders.

The ingenuity of man has never devised a remedy for the **Fever and Ague, or Chills and Fever,** equal to the **Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders.** I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. **Mailed, post paid, on receipt of $1,00 for one Box, or $5,00 for six Boxes.**

Address, **Prof. Payton Spence, M. D., Box 5817, New York City.**

For sale also at this office. Address S. S. JONES, 192, S. Clark St., Chicago, Ill.

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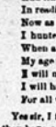
A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carelessly sung a familiar old song,
While viewing the care—horses, and such,—
The Irish—the Scotch—the French and the Dutch,
And the strange Advertisements of these latter days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I saw something new,
On nice printed paper in Red, White and Blue:
It told of the virtues of something so neat,
So handy—so harmless—so perfect, complete,
For coloring beard, the mustache or hair,
Without any poison, or stopping, or care,
And not only so, but the color is "fast,"
And likes the Quaker, it "sticks to the last!"
In reading I pondered, and thought of my hair,
Now as "gray as a rat," once so glossy, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped aside!
My age is renewed—I feel twenty years younger—
I will marry next week—no use to wait longer,
I will have me a wife, and the comforts of home,
For all will be gained by the **New Magic Comb.**

Yes sir, I found the Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place.—Enclose $1.25 and address **MAGIC COMB AGENCY,** 192 South Clark St., Chicago Illinois, and you shall receive the **MAGIC COMB** by mail post-paid.

U. B. WISE.

THE PATENT MAGIC COMB.



Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest trees,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing foam,
And **BEAUTY** in the special work
OF **PATTON'S MAGIC COMB**

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a **BEAUTIFUL** dark Brown, or Glossy Black, you will enclose $1.25 to The **MAGIC COMB AGENCY,** 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders wish for the **PATENT MAGIC COMB** to put in to market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY,

192 South Clark Street, Chicago, Ill.

Dr. Clarke's Remedies.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with my feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M PEEBLES.

St. Louis, Mo., Nov., 1868.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work, [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 113 Prospect St.

Yours Fraternally.

ABBY M. LAFFLIN PEEBLES.

Georgetown, D. C., January 7th, 1868.

Agents and Spirituals.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

ADVERTISEMENTS.

A WONDERFUL TESTIMONY!

A revelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living bodies of the "Shakers." The spirits of Washington, Franklin, Penn, Stephen Girard, Tyrone Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Emmett, Byron, George Fox, and hosts of distinguished men and women of the Past, who take possession of, and discourse through, the living bodies of the "Shakers" of New York, giving wonderful information respecting the events of their life time, and their opinions of present criticism concerning those events, as well as their immediate condition in the World of Spirits.

This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom st. Philadelphia, and may be obtained of booksellers and newsdealers generally.

Price, 25 cents per copy, or at the rate of $15 per hundred copies.

Address S. S. JONES, 192 South Clark St., Chicago

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TWO GOOD PHYSICAL MEDIUMS,

WANTED TO TRAVEL.

The undersigned, a Practical Newspaper man of some 14 year's experience, who thoroughly understands what is requisite for success, wishes to enter into an arrangement with one or two **Good Physical Mediums** to travel as Business Agent, would not object to a good Healer.

Address P. L., Box 2065, Buffalo, New York.

vol vi no.25—3t.

Magnetic and Clairvoyant Physicians.

"By their works ye shall know them."

DR. W. & MRS. F. J. CLEVELAND,

Have permanently located at 1315½ Madison street, Rooms 85 and 86, Chicago.

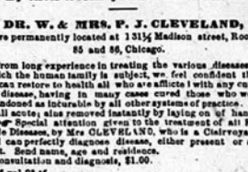
From long experience in treating the various diseases to which the human family is subject, we feel confident that we can restore to health all who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice.

☞ Acute also cured instantly by laying on of hands.

☞ Special attention given to the treatment of all Female Diseases, by Mrs CLEVELAND, who is a Clairvoyant and can correctly diagnose disease, either present or absent. Send name, age and residence.

Consultation and diagnosis, $1.00.

no 6 vol 23 tf



Use the Liquid for **BED-BUGS,** the Powder for **INSECTS.** All Druggists sell. *For $1, $3, $5 sizes.*

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Communications from the Inner Life.

He shall give His angels charge concerning thee.

For the Religio-Philosophical Journal

CHARLES SLADE.

Frank's Journal.—No. 24.

GIVEN THROUGH THE DIAL,—FRANK, MEDIUM.

I am Charles Slade; was born in England, in the year 1805. I began life as a lawyer, but could not succeed; then as factory agent for the sale of cloths, made some progress, but became dissatisfied and then turned my attention to dealing in horses for which I was well qualified, having always had a love for them. I soon became well known in the capacity and succeeded well.

I became acquainted with a young lady living in our town who was very beautiful, and I became desperately in love with her, but her affections were already engaged to a lawyer several years younger than myself, for I was then thirty four. I soon perceived there was not the least chance for me and I became wretchedly miserable. He was a fine looking fellow; I, his inferior in every respect.

One evening while going to the theatre, I saw him crossing the street, and before he could utter a word, my knife had entered his heart. He dropped senseless, and I escaped. No one was near, and before he was discovered, I might have been seen miles distant.

How little do we know what is best for our happiness. I supposed that were he out of the way, my success was certain; but I found my adored more repugnant to me than ever; she actually shrank from my presence and could not remain in the room with me. No reason was assigned for this, nor could she even give any explanation of it to herself.

And what was my condition all this while? The torments of hell raged within. I could not sleep in a room by myself, nor could I walk alone in the dark. I became haggard in my appearance, and all saw that I was a changed man. Six years of such torment did I endure.

I made a confession at last; was arrested, tried and condemned; but before the day of execution, I opened a vein and passed on.

You may ask what were my views in regard to a future state. It was a subject to which I had never given a single thought. I went to church occasionally, but cared nothing for what was going on. I looked upon religion as merely a cloak for hypocrites, for I knew too many church members who were varnished villians, and even the few sincere devotees presented nothing for my admiration. I considered them persons of feeble intellect.

As I opened my eyes, a darkness seemed to enshroud the place. Soon I heard a rushing wind; then shrieks and screams; then I was grasped by a strong arm and flung violently to the ground—reason fled. Waking, I found myself lying in a pool of blood, perfectly sensible of my condition, and wondering how I came there. I tried to rise, but something held me down. I struggled, but in vain. Looking up, there stood the murdered man, the blood still flowing from his side. Horror came over me, I quailed and would have shrank away but could not. He looked upon me in frigid silence. I preferred him to speak, but he spoke not. I fainted.

Mental anguish is far more keen than physical suffering. Remorse, remorse, can you appreciate what that means? No—not until you have experienced it. Remorse is the concentrated acme of human suffering. Not an instant's peace can one know. Remorse follows one like his shadow and waits upon him with unmitigated woe. Such was my lot for many years.

One day I had stepped aside from my companions, and began to think over my past life. I had some sad reflections from early boyhood; sadder still as manhood advanced; steeped in crime as its close.

I heard a voice—looked up—and there stood my victim wreathed in smiles. He spoke:

"Charles, you have expiated your crime by repentance. Come, I will show you a better place."

Falling at his feet, I could scarcely utter a word. He lifted me up and led me on, and soon we came to a bower that he said was to be my home, and there I found my father and mother ready to give me welcome, beside many other friends. Here is now my abode.

I delight in returning to where I have lived so long, hoping to bring some poor wretch away with me, and sometimes succeed.

Let me thank you for the opportunity of making this confession. It has afforded me much pleasure. I had heard of this, but never witnessed it before. How wonderful that the barriers which separated the two worlds should now be thrown down.

SPIRITUALISM DEFENDED.

Views of Annie Curran Tarrey, in Defense of Her Faith.

"They tell me to be a Spiritualist is unpopular. To publicly advocate the teachings as set forth by the so-called Spiritualists of the day, will bring disgrace and shame upon my relatives. No good can or will come of it. To think that you should be so weak minded as to believe in such absurd doctrines! May God open your eyes. May you see the errors of your way, is the sincere prayer of my heart. Never mention the subject to me again—neither by word of mouth or by letter. I do not sympathize with which I have no sympathy whatever."

Such were the words that I received from a very dear sister, a member of the Episcopal church,—a church of which I have been a communicant. "Disgrace Unpopular! Will bring shame to our parents!"

Yes; these are the words written in reply to a letter from me informing her that I believed in the Spiritual Philosophy. She desires God to open my eyes. He has opened them for the first time in my life. I see as I never saw before. I see the beautiful teachings of Christ revealed in the glorious light he so earnestly labored to bequeath to his brother man. I feel the presence of my darling boy, of my kind and affectionate husband. I know that they are with me, I feel their magnetic fingers as they press my brow, inspiring me to write of their beautiful homes in the Summer Land. Is it a disgrace that the spirit of charity has grown stronger within me? That my sympathy for the unfortunate has increased? Is it unpopular to worship God in the flowery prairies? Or in Nature's grand temple under the wide spreading oaks of the woodlands? Or at the setting of the sun, beneath the azure sky, gazing on the bright clouds of crimson and gold that seems like a curtain dropped from the celestial realms by angel hands? Is it a disgrace that to my family that in every creature that moves and has a being, I feel an interest? That I look upon all mankind as children of that Divine Being who guides the motions of Nature's great car? Is it a crime to speak of these glorious truths as they now appear to me, after the years of uncertainty, and the puzzling of my brain in regard to that distant land that I so longed to know something about? If it is, then am I indeed disgraced, for my greatest joy is to impart to others that knowledge that I have so recently become possessor of.

I would not willingly wound the feelings of mortal, never intentionally of my younger sister. She says she shed bitter tears as she read my avowal of that which would bring sorrow to me and mine. I was at a loss to know in what manner I should reply to her—whether I should comply with her request, not mention the subject again, or whether I should go more fully into details of the Harmonial Philosophy. Knowing her sensitive nature, and that her companion was a loyal subject to public opinion, I was in a quandary, when some unseen loved one inspired me to write the enclosed poem, which, with this letter, you can publish if you think best.

Dear sister, have no fears—disgrace shall not come,
Its darkened pall ne'er shall shroud our home,
By no word or deed from me, shall swell
The tide of scandal or our love's death knell.
To wound your heart, my soul ne'er sought,
By idle words, by deed, or even by thought,
Your earnest petition, I will not deny;
You need not shrink, or weep, or sigh.
For ne'er again by word or written line
Will I tell to you this new faith of mine.
Let not a thought of what may be,
Disturb thy peace or mar thy glee,
Go on in the even tenor of thy way,
May angels watch thee day by day.
Aid thee my innermost thoughts to know
And charity unto thy heart bestow.
Let those who scorn, watch my every move
And if they can aught that's evil prove,
Then let them brand me to the world,
Let my name be to perdition hurled.
Not in Madam Grundy's court would I stand
To be tried by the goddess of the land,
But before any impartial liberal judge,
Who to public opinion ne'er made a pledge,
A jury empanelled, a clear-minded few,
Who'll give to every man, his justice due.
Watch well, my sister, and if you hear
Aught that a virtuous mind should fear,
Then, and not till then, you may condemn
My heart felt words, my inspired pen.
Let nothing part the chain of love,
That binds us to the world above.
That sisterly affection, fond and true,
Which in our hearts from childhood grew.
There are but three on earth to-day,
Three of us have crossed the pearly way,
Our father and our mother soon will go,
Soon leave their temporal home below,
For that land of matchless flowers,
For their home in Eden's bowers.
Perchance we'll be the last to see
Our kindred cross beyond the sea,
Then let us not the golden circle break,
That binds us in love beyond the grave.
In faith, your church creed say,
While I in faith, still onward stray,
You by faith your living sustain,
I'll write of angels in God's domain.
Chant your psalms in holy mood,
And I will seek the just and good.
We both will strive that home to gain,
Beyond the starry spangled plain,
Both will seek for a mansion there,
Beyond this world of strife and care,
Where by bonds more firmly closely tied,
United we'll a family in Heaven abide.

For the Religio-Philosophical Journal.

THE DAVENPORTS.

The Genuineness of the Manifestations Fully Established.

BY A. C. BAGLEY.

I am aware that there is a great variety of opinions in regard to the genuineness, and if genuine, as to the utility of physical, spiritual manifestations, especially when the parties itinerate, giving public exhibitions, demand a fee for admission. It I recollect aright, M. B. Dyott, of Philadelphia, at some convention of Spiritualists, read a paper, criticising severely the genuineness of the exhibitions given by the "Davenport Boys," and this, too, when they were away from home and traveling in a foreign country.

It is not my intention in this article, to go into a discussion for or against the genuineness, or the effects these manifestations have in advancing or retarding the great truths of the "Harmonial Philosophy." My object is to give your readers a plain statement of facts that occurred during an hour and a half I spent with the Davenport "Boys," in Piqua, Ohio, in 1861. They are most assuredly *positive facts* to me, but my statements are only hearsay evidence to others.

In 1861, the Davenport "Boys" were in Cincinnati. I attended one of their seances, and was elected one of a skeptical committee to superintend the tying, etc., and to discover, if possible, any and all trickery that might be imposed upon the audience. The seance passed off in the usual manner, and the committee after a brief consultation, was, in truth, obliged to announce to the audience that it had made no discovery of fraud, deception or sleight-of-hand during the exhibition. Their next exhibition was to be given in Dayton, O., and thence north-westwardly through Indiana and Illinois.

Being very anxious to learn something more about these so called spirit manifestations, I invited them to spend Saturday evening and Sunday at Piqua, O. They gave an exhibition there, at which the mayor, city marshal and one of the councilmen were the committee. Everything passed off without any detection of fraud, but still I was incredulous and skeptical as to spirits having anything to do with the matter.

The two "Boys" were to spend Sunday with me, and until late Saturday evening, we discussed the merits and demerits of Spiritualism, and the manifestations as produced through them as "mediums." I gave them full credit for being very expert prestigitators, and masters of the black art, but would not allow for a moment that disembodied spirits had anything to do with the manifestations.

After a long discussion, one of the "Boys" looked me full in the face, and put the question, "What will satisfy you that we have no physical agency in these manifestations?" My reply was, nothing on God's earth unless you let me hold you. My proposition was agreed to, and the next day, Sunday, at ten o'clock A. M., was the hour fixed for the trial. I was determined that the trial, as far as I was concerned, should be a fair one, but I took the precaution to prepare myself with a small piece of phosphorus, with which to mark the instruments, unbeknown to any one but myself.

The hour having arrived and everything prepared, six persons beside the "Boys" took seats in a parlor lighted with gas, the external light being entirely excluded. I placed a common card-table beside the wall, and seated the two "Boys," one at each end of the table. I then took a large tin horn, a violin, a tamborine, a banjo and a triangle, exhibited them to the company present, so as to satisfy them and myself that there were no wires or strings attached to them, and marking them well with the phosphorus, laid them on the table. I then took a seat in front of the table, grasping firmly the two thumbs of the "Boy" on my right, in my right hand, and the two thumbs of the one on my left in my left hand; the feet of the two "Boys" were placed close together, with my right foot on the feet of the one on my right, and my left on those of the one at the other end of the table. With these preparations, I ordered the gas turned off, and in an instant, the tin trumpet raised from the table and struck a severe blow on the top of my head, the effects of which I felt for more than a week, at the same time an audible, grum voice speaking through it, saying "What do you think of that, old fellow?" I replied, "that it was a striking, if not a convincing argument." The trumpet fell on the floor back of my chair; and at the same instant, all the instruments on the table rose from it and commenced moving around the room, playing the familiar tune of "Yankee Doodle;" the tune was not performed very artistically, still, the music was tolerable. The lights produced by the phosphorus, were distinctly visible as the instruments made the circuit of the room. The music ceased, and the gas was lighted when the instruments were discovered well in various positions about the room; the banjo was balanced on the top of my head; the tamborine was hung up on a nail in one corner, out of reach of any person in the room; the violin was resting in the lap of one of the ladies present. The instruments were again placed on the table by some one of the party, myself still holding on to the "Boys." The second time, the tune selected, was "Auld Lang Syne;" and when the gas was lighted, the instruments were disposed of in an entirely different manner. As many as five or six different tunes were played during the sitting, and I have *positive* knowledge that the "Davenport Boys" exercised no physical power whatever, in producing the phenomena that astonished every one present.

MODERN SPIRITUALISM.

The Rochester Knockings—The Misses Fox—Swedenborg's Predictions.

We clip the following from an exchange:

"Modern Spiritualism first began to attract attention in connection with what were called the Rochester Knockings, in 1848 9, though these knockings really commenced the year previous in the house of M. Michael Weekman, in the little village of Hydesville, Wayne Co., N. Y. They appeared to be attached to the house rather than to parties living in it, for when Mr. Weekman moved out the rappings did not go with the family, but remained in the house, and when the family of Mr. John D. Fox moved in, it was disturbed by the rappings in the same manner as the previous occupants had been. At first, we are told, the raps occurred in the house, even when all the members of the family were absent, but subsequently they occurred only in the presence of the two younger daughters, Catherine and Margaretta. But when the Fox family soon after left the house and removed to Rochester, the rappings accompanied them.

While living in the house in Hydesville, David, a brother of the Fox girls, went one day into the cellar, where raps were being heard and said:

"If you are the spirit of a human being who once lived on the earth, can you rap to the letters that will spell your name? if so, now rap three times."

Three raps were distinctly given. David then proceeded to call the alphabet, and the name, Charles B. Rosma, was rapped out. The statement was likewise obtained that it was the spirit of a pedlar who had been murdered in that house some years before. They were never able, however, to find out that any man of the above name had ever been in that vicinity.

Soon after the Fox family removed to Rochester a new phenomenon was developed in the frequent tables and other ponderable bodies in the presence of the two girls, without visible agency. These manifestations growing more and more remarkable attracted numerous visitors, some from a great distance, and like phenomena began to manifest themselves in other families in the neighborhood, while susceptible persons would fall into apparent trances, become clairvoyant and affirm that these manifestations were produced by disembodied spirits. The result was that in November, 1849, a meeting was called at the instance of the alleged spirits, at Corinthian Hall, to investigate these phenomena. The Misses Fox appeared on the stage, the phenomena were freely manifested, and a committee appointed to investigate them. The committee, however, after experimenting for several days, reported that they were unable to trace these manifestations to any mundane agency. From this time forward, especially after the visit of the Fox girls to New York city in the month of May following, the subject became the theme of conversation and newspaper discussion every where, mediums by the score sprang up all over the country, and Modern Spiritualism became, as we may term it, one of the institutions of the country.

We may here go back a little in our history to say that Swedenborg, eighty years before, had predicted that some extraordinary occurrences, such as those above detailed, would take place about this time, and certain members of the Shaker societies at New Lebanon and Watervliet, N. Y., became the subjects of strange psychological experiences, in which they were said to have received certain communications to the effect that the time was fast approaching when some wonderful things would be witnessed by and disclosed to the world. In 1846, Andrew Jackson Davis while in the magnetic state, dictated a large 8vo volume, which was published under the title of "The Principles of Nature, her Divine Revelations, and a Voice to Mankind," in which he predicted that communication with the spirit world would ere long assume "the form of a living demonstration." This Davis afterward became the high priest of the harmonial philosophy, as the Spiritualists term their system, and his book, "Nature's Divine Revelations," the Spiritualists' bible.

Modern Spiritualism was pooh-poohed by the orthodox sects, while it was in its infancy, but after it came to have such a wide spread influence, and to embrace in its communion many men and women of note, scientific men felt called upon to give some attention to it and to investigate its claims to be what it asserted them to be, viz: a system of communication with and from the souls of those who had once tenanted fleshy tabernacles here below, but were now inmates of the "Summer Land," as they term it. The results arrived at by these savans for the most part were, that the manifestations were produced by animal magnetism or psychology. A very interesting account was published in the Atlantic Monthly last summer, by a writer whose maid-servant was the subject of the so-called Spiritual manifestations. This writer said that, suspecting the agency of magnetism in this case, he caused the bed in which his maid slept to be insulated by placing the four posts of the bedstead on glass. The result was, that although the phenomena followed her throughout the day, and until she retired for the night, the moment she got into bed they ceased. One night, however, the phenomena appeared even after she had got into bed. An examination disclosed the fact that upon that evening the insulation was not perfect, one of the bed posts had got off the glass upon the floor; and the moment it was replaced the manifestations ceased.

Some say the manifestations are produced by psychology, that principle by which the minds of susceptible persons in a certain state become conscious of thoughts passing in the minds of others who are present. For instance, if you ask a medium certain questions, say they, the answer to which you know yourself, you will most likely get the correct answer. But ask a question the reply to which you do not know yourself, and the answer will be as likely wrong as right.

As to what are the articles of belief which the Spiritualists as a body entertain, it is very difficult to define them, for there is among them a great diversity of opinions on theological questions. Andrew Jackson Davis, in his Divine Revelations, expresses his unbelief in the doctrine of free agency. And Spiritualists in general, we believe, deny the divinity of Jesus Christ. Some of them take the Bible for their guide, as do other denominational bodies, saying that it sustains the doctrines and phases of Spiritualism, while others reject *in toto*, preferring the "Divine Revelations" of Andrew Jackson Davis. Others again say that all of these pretended revelations from Heaven—the Bible, the Koran, the Shaster, and Nature's Divine Revelations, are partly true and partly false, and that every man should judge for himself what is true and what is false.

PHENOMENAL.

The Wonders of Planchette.

New phenomena are being manifested almost every day to establish the great truths of Spiritualism, and the fact that departed spirits do communicate with mortals in various ways through mediums. We have seen and heard of many remarkable communications that were given by the Planchette, but have never read of anything like the following, as given in the *Toledo Republican*, which would have no object in misrepresentations.

The fact of Planchette making portraits of the dead in colors is as wonderful as the spirit photographs taken by Mumler.

"Planchette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Mich., who draws with crayons the portraits of deceased persons, as they appeared to their friends while living. The facts in the case are about as follows: While writing with Planchette some time since, it commenced portraying the faces of persons. It then directed her to send to a firm in Chicago, and get colored crayons, giving the price, etc. After thinking about it for some time, and having no knowledge of colored crayons, she was induced to send to the parties named, and see if there was any truth in the statements. She found them to be correct, and received the crayons as ordered. Planchette then began drawing the figures on a larger scale, and with some precision. One of the first drawn was recognized as that of a son of her father who had died before the young lady was born, and persons acquainted with the family could easily detect a resemblance. Another was recognized by a man to be that of a daughter who had removed to California some fourteen years since, and who had been dead about five years. The man being rather skeptical about it, wished Planchette to tell who it was. It wrote something they could not read; and, as it seemed to be written backward, one of the family suggested a looking glass be brought to see if it could not be read by the reflection. This was done, and the name "Nancy" was written nine times. This fully satisfied the gentleman.

Other persons have recognized deceased relatives. One of the drawings in colored crayons is very beautiful, the expression of the countenance being quite life like. Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the shoes of the picture above named, it indicated to the medium to take a purple crayon, This she refused to do, saying it would spoil the picture. She strove to resist the power for nearly half a day, till at last, exhausted, she gave way, and let Planchette take its course. It combined several other colors with the purple, and made a very handsome golden tint, which is the admiration of all who have seen it. The young lady cannot account for any of these mysterious workings of Planchette. She has never taken lessons in even the rudiments of drawing, and, of herself, cannot, undirected, draw even the roughest sketch. We submit the case to the curious."

For The Religio-Philosophical Journal.

THE BIBLE.

The Original Greek Testament and the English Bible.

BY W. B. FARNESTOCK.

It is, perhaps, not generally known that the 7th verse in the 5th chapter of the First Epistle of John, is not to be found in the original Greek Testament.

In the English Bible, the 7th verse in the 5th chapter of the First Epistle of John, reads thus:

"For there are three that bear record in heaven—the Father, the Word and the Holy Ghost, and these three are one."

This verse is not to be found in the original Greek.

The first question that naturally arises in regard to it is, that if it is not found in the original Greek Testament, how comes it that it is found in the English translation?

If it were in the original Greek, and not in the English translation, we might suppose that it had been overlooked by the translator,—but as it is not found in the original Greek, it must have been put into the English epistle by design, and is, therefore, an interpolation of the most significant and fatal kind; significant, because it shows that there was a premeditated plan of salvation, contrived expressly to mislead the unwary, and to hold the ignorant in bonds of servitude,—to which the chains of slavery are not to be compared, as the one can only hold the body while the other enslaves the soul also; fatal, because it is not true, and deceives in a direction where truth is essential to happiness here as well as hereafter.

Many other changes in various chapters have been made, but with more honesty, for all such alterations are italicised, and when a word or sentence is found, there an alteration of some kind was made. Why do not those who know these facts, and have them in their keeping, make them generally known? Methinks a degree of honesty should make them give the truth—if the "almighty dollar" did not interfere.

The verse above referred to, not being in the original Greek, many questions might be asked about the Holy Ghost,—the miraculous Conception, etc., but I will leave the imagination of others to find answers to the questions their own minds will naturally suggest.

Is There Original Sin?

BY S. W. CORBIN, M. D.

Aware of immense responsibilities, yet I conscientiously and unhesitatingly answer, no! It is simply a theological myth, or more properly, a glaring perversion of the noblest faculties of the human mind. This glaring assumption rests entirely on the Bible history of the "Garden of Eden," where it represents man as being placed in a state of ignorance, beneath the intelligence of the serpent (the theological devil) which kindly tendered his services as teacher, and actually trained his pupils to be equal unto the Gods in the knowledge of good and evil. Hence originated the idea of a dual Deity, the one good, the other evil, or God and the Devil.

Here is clearly demonstrated the chief cornerstone, upon which the mighty fabric of all theology is erected, which arrogantly claims to remedy the gross imbecility of Divine wisdom. Psychologically considered, the tree of knowledge represents the frontal or intellectual lobe of the brain, which, as it grows and expands, is susceptible of partaking more and more of the fruit, knowledge, which is clearly demonstrated every time any new discovery is made, either in the arts and sciences, or the principles of nature; which discovery invariably encounters the profane curses and damnation of ignorant, self-righteous theologians.

The clairvoyant testimony of John, the Revelator, also strongly confirms this, when he saw man, theology in her gaudy attire, astride the scarlet-colored beast (which was, is not, and yet is) with seven heads and ten horns. It is strange, passing strange that this monstrous hallucination should have held the otherwise intelligent world, in its psychological bondage through the intervening centuries.

In this as well as in all other things, we behold the goodness of Divine wisdom, in permitting the human mind to thread its way through this labyrinthian mystery, unravel the intricate threads of this Gordian knot, for the express purpose of perfecting the growth and fruit of the tree of knowledge, the intellectual faculties. When an individual, or individuals have arrived to this point of elevation, and the principles of Jesus of Nazareth, have wrought a corresponding result upon the moral and spiritual department of our nature, it is then and not till then, they will discover that the Devil and all his works of evil, are effectually destroyed; all things pure ("To the pure all things are pure"), perfected charity thinks no evil, and mentally behold the sublime axiomatic truth, inspirationally enunciated by Alexander Pope, and triumphantly and philosophically sustained by Dr. A. B. Child, that, "Whatever is is right."

Bainbridge, New York.

LIFE WITHOUT A PLAN.

Every Act a Part of our Soul—the Life we Should Live.

BY MRS. H. T. SHERMAN.

How many there are at the present day, who come under this description; who are living without aim or legitimate object, save to pass away time as easily as possible, and shirk the burdens of the day, and throw upon the shoulders of others, forgetting that retribution will surely follow and compel them to take up the neglected duty and perform it themselves.

Would each individual understand the laws of their own being, and fully realize that the present state is but a primary condition, and that experiences, and often severe ones, are necessary for our growth, we should willingly bear the burden, even to the cross if necessary.

In nature, are mountains, hills and valleys; so in the mental, there are the same diversities, and often through the lowliest valleys we are compelled to pass, that we may gain a seat upon the mount of aspiration, and gaze therefrom, realizing that we have earned our seat by patient steps up the toilsome way; then the retrospect will be pleasant, and the future glimpses be big with hope and promise, and the plans of life will be achieved with spirit and energy, knowing that each well performed act carries with it a soul—and why? Because every act is a part of our soul and goes to adorn and beautify that house which will be eternal and enduring.

Would we have a plan in life? The power lies within ourselves. Would we deliver ourselves from prison walls? Then let us be still and reflect; let us look at life as it is, study the needs of our spirit and come into rapport with circumstances, and become a conservatrance, or individual with well poised mental and strength of spiritual.

Let our life plans be well defined so that we can bend our energies to their growth and culminations; so shall we make life profitable, and fulfill a grand design, by calling into exercise our powers and capacities, and seeing the holy, willing the just and living the beautiful. Then shall we enjoy the unchanging, yet ever-changing beauty of Life or God.

Sacramento, Cal.

For the Religio-Philosophical Journal.

"THOU, GOD SEEST ME."

Hagar in the Wilderness of Beer-sheba.

BY W. D. REICHNER.

Welled up spontaneously from the half-despairing, socially despised and cruelly cast out Hagar, sent adrift with her lisping darling boy on her bosom, into the wilderness drear, by the heartless father of the faithful (?) and the jealous Jewess, Sarah. Travel-worn, footsore and weary, her scanty allowance of food and water, exhausted, she sank to the ground by the roadside famishing with hunger and thirst. Her tortured heart throbbing to bursting, lacerated with the terrible thought of her loved boy perishing in her arms, there amid the dense wilderness, her bosom, swelling with all the intensity of a mother's love, ached with soul rending anguish! It was after some relief afforded by her tears falling like rain, that she placed her loved boy beneath a large bush, and then that she might not witness his death struggles, turned heart-broken and sad away, and walking a short distance, fell to the earth shrouded in agony and gloom. We have termed, advisedly, this poor, despised bondwoman a medium. Having lain her child beneath the shrubbery, and herself down to die, it was at this opportune moment, and as if in response to the spirit of her sweet supplication, "Thou God seest me," that an angel appeared and conferring consolation, directed her to a well of water, and a voice said: "Arise Hagar, lift up the lad and hold him up in thine hand. Fear not, for God hath heard thee, and the voice of the lad where he is."—Gen. 21st. chapter.

Thus by angel ministration, was this despised and needy daughter of the race administered to, thousands of years ago, away back there in the night time of the world, when the race was young and men and women were less artificial, more natural than we are to-day. How silly, then, to talk of this philosophy being only twenty-one years old; but we did not start for this and dare not let curiosities out, or we might say something.

What an example for encouragement, and hope to the oppressed and opposed, truthful medium for all time, is this simple narrative of poor Hagar, as found even in the much abused Bible. Indeed, though scores of Spiritual mediums, by the clergy for their repudiation of the Biblical Scriptures, still we find the old book with all its faults, failures, interpretations and imperfections, thrilling with incidents, narrations and many exalted manifestations of the spirit power. We can not now stay to recount the very numerous historical facts and spiritual phenomena therein recorded which to our mind reveal unmistakably the existence of angel ministrations, spirit communions and manifestations, parallel indeed with the human mind. But the reason we have thrown together these few thoughts is, that the sublime soul-sigh of poor Hagar, "Thou God seest me," has been latterly so frequently vibrated through our whole being, as if played on, like a well-attuned instrument, by angel fingers.

"Thou God seest me," hope inspiring and beautiful to the soul living out and up to the divine possibilities and privileges of pure exalted mediumship. How serene the assurance, and calm composure of the spiritually magnetized, purified soul, as the serenely rests in God, the Father of spirits. And, though shrouded at times in the sombre sorrows of the very Gethsemane of affliction, how often do we find with the calm medium, Jesus, that angels are with us to comfort and cheer, and that the healer is near. "I love thee, I love thee, saith God, my love is sufficient, pass under the rod."

☞ "Children, (and older people too), don't talk against each other, calling one ugly, another stingy, another cross, behind their backs. It is the meanest sort of talk. Even if they *are* ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable. Your soul grows smaller. Your heart loses its generous blood when you tattle about your friends. Tell all the good you know about them, and carry the sins to your own heart, or tell them to God, and ask Him to pardon them. That would be Christ-like. If anybody tells about Mary —— doing or saying a mean, or wicked thing, call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake learn to make this a habit.

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	Leave.	Arrive.
Cedar Rapids	*8:00 a. m.	*6:50 p. m.
Pacific Fast Line	*10:15 a. m.	*3:51 p. m.
Pacific Night Express	‡9:15 p. m.	‡7:00 a. m.
Dixon Passenger	4:00 p. m.	11:00 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	*3:45 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11;10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation,	*6:10 p. m.	*7:00 a. m.

Wisconsin Division—Depot corner of Canal and Kinsie street.

St. Paul Express	*10:00 a. m.	*7:15 p. m.
Janesville Accommodation	*3:30 p. m.	*2:00 p. m.
Woodstock Accommodation	5:30 p. m.	*8:30 p.m.

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Afternoon Express	4:30 p. m.	8:00 p. m.
Kenosha Accommodation.	5:00 p. m.	8:50 a. m.
Waukegan Accommodation	5:45 p. m.	8:25 a. m.
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Night Express	*‡9:00 p. m.	*6:30 a. m.

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Fast Line	5:30 p. m.	*6:55 p. m.
Express	*‡ 9:00 p. m.	*7:00 p. m.

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Night Passenger	†10:00 p. m.	*8:00 a. m.
Keokuk Day Passenger	*8:40 a. m.	*8:10 p. m.
Keokuk Night Passenger	*8:20 p. m.	*8:00 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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Evening Express	‡5:15 p. m.	†*9:00 a. m.
Night Express	‡*9:00 p. m.	†6:30 a. m.
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Winona, Minn., Sept. 25th, 1869.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**

A young lady of **St. Vitus' Dance,** of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of General Prostration of the nervous system. She had tried everything. One box of **NEGATIVES** cured her. She is in now better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diptheria. Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with Iodine and such harsh things.

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan. 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the **Negative Powders** which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

Milk Leg.

Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868.

DR. SPENCE—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deafness, and cured the Numbness in my legs. You can use my name.

POWELL HALLOCK.

Fever and Ague,

Dysentery,

Coughs and Colds.

Stowe, Vt., Dec. 2d, 1868.

PROF. SPENCE—Enclosed please find $2,00, for which send two boxes **Positive Powders.** We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to

JOHN A. SANFORD.

Kidney Complaint.

J. P. Mist, of Ridgwood, Long Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of **Positive Powders,** took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troubled since.

The Magic control of the **Positive and Negative Powders** over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices;	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes, - - - -	5.00
	12 " - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ ST. MARK PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D.
Box 5817, New York City.

If your Druggist hasn't the **Powders,** send your money at once to **PROF. SPENCE,** as above directed. For sale also at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street.

Vol No 13

Frontier Department

BY.............................. E. V. WILSON.

WONDERFUL TESTS.

E. V. Wilson at La Salle—His Reading of Characters—His Description of Spirits and Incidents.

DEAR JOURNAL:—E. V. Wilson has given us one of the most remarkable course of lectures ever delivered in this place. He has used but one text for the whole course of three lectures and one seance, and the text was "Influences, or the forces around us." His remarks or arguments were admirable, and increased in beauty and logic through each lecture, concluding the course with a shower of beautiful gems from spirit-life, falling thick and fast around us, making each feel that we were indeed in the midst of the beautiful Summer Land, and many will ever bless the day he came among us.

His reading of character, incidents of life, and evidence of spirit presence, are unparalleled in the history of modern mediumship. There is no guess work, no questionings, but a straightforward,—"Thus sayeth the spirit, 'Seventeen years ago, you changed your place of habitation, and this change affected you socially, locally and pecuniarily, in every respect; it was a marked date, and one from which you DATE. Please answer yes or no.'"

SECOND.—"There stands by you the spirit of a man six feet tall, weight near two hundred pounds, places his arms thus, about sixty years old, died or left the form seven years ago, knows most of the people in the hall, stands as though he owned the premises, and was master of the position. He bows to you and you and you, and knew you well." Mr. W—— then went into a minute description of face, form, manners and habits, giving color of hair, complexion of face, age and time of death, and in this particular instance, the people cried out with one voice, "This is our old friend and neighbor Cody. We knew him well. How can this be? He died in our midst, and we buried him, (?) and yet he is here with us in our midst." Surely the dead are alive again.

Among the many wonderful tests he gave, we will try to write out a few, but briefly:

Mr. S.——, a well known citizen, was called upon as a test character. Mr. W—— read him with remarkable accuracy, giving five incidents in his life, and describing two spirits, so that they were fully identified. Then turning to a woman, he said, "There is here with you a spirit who passed over the River at fifteen years of age. She is your niece," describing her.

"I identify her," said the woman

Crossing the room to a man, he said, "Sir, at fifteen, you with two others rescued a playmate from drowning," fully describing the time, place and boy.

Turning to another, he said, "Sir, there is with you a spirit woman," then describing her. "She holds her hand out to you, and says, "My brother."

Said the man, "I fully recognize my sister." He then said to the audience, "There is here a spirit, a man," describing him, "who gives me his name, Henry J. Williams; says that he was murdered here four years ago, in the night, under the hill, and thrown into the basin below the locks; that he came here a stranger from Philadelphia; that he was found in the water and buried as an unknown man." The incident was identified.

After the meeting closed on the first evening, Wednesday, September 1st. inst., a young man from Peru, an entire stranger to all, standing alone by the wall of the room some distance from Mr. W——, said to himself, "I wish that some one of my many friends in the Spirit World, would come and testify to me of their presence." At the time Mr. W—— was many feet from the party, surrounded by a group of ladies and gentlemen, all eagerly questioning him. Suddenly, there was a slight twitch of the head, and turning about, he went direct to the young man, saying, "Sir, in answer to your mental inquiry, 'If there is a spirit friend,' I answer, there is here by you the spirit of a man who was your intimate friend, a railroad engineer, and was killed six years ago;" then fully describing him, saying, He says "his name was John." Many had gathered around the parties, anxiously awaiting the result. The man looked up in wonder and amazement, saying, "It is all TRUE, I know the man well. He was killed in the manner mentioned, and his name was John Arnold," and the people were silent in wonder and amazement.

On Thursday evening, Sept. 2nd, Mr. W—— was promptly in his place at eight o'clock, before a largely increased audience, and continued his subject of "Influences" to the edification of all present for an hour, which was all too short by far; after which, came the following reading of spiritual facts; Stepping up to an entire stranger, he said after reading the man's character, "Your sister is with you; she died early in life; she says that when your mother was a girl and before her marriage with our father, a terrible accident took place in her father's family, resulting in the death of members of the family. It is with your mother's family, and in no way connected with the family of your father."

"It is correct," said the man. "I have heard the history related. I lost a sister as described."

"Turning to another man, Mr. B——, he said after reading his character, "There is with you an old man who has been in the Spirit World many years," then fully describing him. "This spirit when on earth, was your uncle on your father's side. He was odd, eccentric and marked in his character. You were his pet and favorite. To you he was more the father in deed and act than your own father. The cause of his death is unknown to you."

Mr. B—— arose and stated that in every respect it was wonderfully true.

"Sir," said Mr. W——, turning to a middle aged man, "There is with you a boy," describing him, "who was drowned at fourteen years of age. This was many years ago."

"Correct," said the man.

Turning suddenly around to a man, he said, "Sir, there is with you a woman," describing her. "You were her favorite nephew."

"You are right," said the man.

On Friday, Sept. 3rd, at Mr. W——'s seance, after talking in his original way, he stopped suddenly, turning slightly pale, with a perceptible shake or twitch of the head, he crossed the room to a Mr. S——, saying, "There is a young man here with you, killed by a railroad accident," describing and giving the time of his death. A little later, he went to a lady, gave the same tests, but entering into detail, and then asked, "Do you identify this incident and the spirit?"

"Yes," said the lady," while her eyes filled with tears, "It is my brother."

He then went to the rear of the room, pointed out Mr. C——, a man he had never seen before, and gave the most remarkable reading of the man's life and character ever heard in a public audience, relating a present trouble Mr. C—— is having, so correctly that one could hardly believe but what he was posted on the subject. Mr. McC—— replied, "It is true, every word of it." It was curious to note the effect of these soul searching readings, some would turn pale, some look uneasy, some would put on bold fronts, some would weep, some laugh, and others refuse in toto, to have him touch them. Whatever the power may be,—one thing is certain, Mr. W—— has a wonderful gift, and what I wish to know is, "What is it?" Can some one tell me?

Notice of Meetings.

There will be a two days' basket meeting held at Algonquin, McHenry county, Fox River Valley, on the 16th and 17th of September, beginning at 2½ o'clock P. M. E. V. Wilson will lecture at 7½ o'clock on the evenings of the 16th and 17th. Our friends of Algonquin are Spiritualists indeed, and will have a good time.

On the 25th and 26th of September, Saturday and Sunday, the Spiritualists of North western Wisconsin will hold their Quarterly meeting at Oakfield, on the N. W. R R., nine miles south of Fon du Lac. Ample provisions will be made for friends from the country and abroad. Come, for these Wisconsin conventions are the best in America. E. V. Wilson * engaged to be present; other speakers expected.

There will be a three days' debate and basket meeting at Pine Rock, Ogle county, Illinois, on Tuesday, Wednesday and Thursday, September 21, 22, and 23rd, 1869. Pine Rock is on the State road, near the Christian meeting house, five miles north from Ashton, and ten miles north of west from Rochell—Dixon Air Line railroad. E.V. Wilson affirming Spiritualism; the Adventists through one of their able speakers denying resolution.

RESOLVED: That the Bible—King James' version, sustains Modern Spiritualism in its phases and teachings. Discussion to be governed by Parliamentary usages.

The debate will begin on Tuesday, the 21st. at 2 o'clock P. M., closing Thursday evening, the 23rd inst. Let the friends of Ogle, Lee and adjoining counties come out, for we shall have a good time. Every provision will be made by our friends at Daysville, Pine Rock and thereabouts, to accommodate those from a distance. Come with blankets to keep you warm. Come with baskets well filled to keep hunger away. Come in the spirit, prepared to have a good time; come! come all, for the spirits say come.

"If a man die, shall he live again?"

"Yes," says Jesus, the apostles, prophets and mediums of to-day.

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* E. V. Wilson will collect arrearages due this paper, and take new subscribers. Let our friends come to the help of the RELIGIO PHILOSOPHICAL JOURNAL, the best spiritual paper in the West.☞

Gems of Thought.

Dear readers of the "Frontier Department," are not the following lines from the inspired soul of our Sister in Spiritualism, worthy of a place in the sacred memory of friendship? May the angels bless our dear Sister, and her mate in their new home in the wilds of Arkansas.

They were written while on the boat floating down the Mississippi river, by M. H——:

"Dear beautiful day, thou art leaving us, going down like the setting sun of our lives, gilding the tree-tops and towers with thy beautiful rays, throwing a calm beautiful presence over all. May the sun of our lives go down as lingeringly and lovingly, throwing a light and radiance over all our past lives, giving us a peaceful transit beyond the River! All day we have been gliding down the stream, gathering precious thoughts from the glowing landscape, the waving trees, the singing birds, the rippling water, as it pats, pats on the boat-side, making merry music! Oh! how my soul expands and swells with gratitude, as I think of the goodness of an all-wise Creator, in causing everything to grow in such perfect beauty and taste; even the little pebbles and shells we pick up from the river side, are little tokens of His generosity, throwing down on the way side of life, to be gathered up in beautiful thoughts, causing us to aspire to something higher and better in divine life."

Spiritualism Among Savages.

Among savage animists it is to be observed that there always arises a class of professional conjurers who live in special intercourse with the spirits, and perform wonders by their aid. One of the old Moravian missionaries, a century ago, gives an account of the way in which the Greenland sorcerers used to go on their spirit journey to the other world. When the angekok has drummed and writhed about for a while, he is bound by one of his pupils, his head between his legs, and his hands behind his back. The lamps are put out and the windows darkened, for no one must hold intercourse with his spirit; no one must move or even scratch his head, that the spirit may not be interfered with; or rather, as the old missionary says, that no one may catch the old sorcerer at his trickery, and there is no going up to heaven in broad daylight. At last, after strange noises have been heard, and a visit received from or paid to the spirit, the magician appears unbound but pale and excited, and gives an account of his adventures. The Ojibway conjurers also do this untying trick; and across in Siberia the Shamans practice the same coarse juggle. The shaman sits down and is bound hand and foot, the shutters are shut, and he invokes the spirits; all at once there arises a ghastly horror in the dark—voices are heard in different parts, and a rattling and drumming on the dry skin the shaman sits on; bears growl, snakes hiss, squirrels leap about the room. At last it is over, and behold, in walks the shaman free and unbound from outside. No one doubts, says Castren, that it was the spirits who were drumming, growling and hissing in the yurt, and who released the shaman from his bonds. The unbinding trick is not known in English folk lore, and it is needless to point out the similarity in the exhibitions of modern times.—*Appleton's* (New York) *Journal.*

The Lecture.

Mrs. L. De Force Gordon, who lectures on Spiritual things, generally, and on special occasions, by request, on the not unimportant question of female suffrage, has been in our village for a few days, and lectured twice on Sunday last, at Ida Hall. Both meetings brought full houses, and were generally considered interesting to the audiences. Mrs. Gordon has improved vastly in the last six or eight years that she has lectured, and may be now justly considered one of the best female speakers in the country, and greatly the superior of most of them. Her manner is calm and dignified, and she possesses a clear and pleasant vein, with argumentative and reasoning faculties of a high order.

Her lecture on Sunday evening, was general in its character, embracing briefly the different theories of spirit communication with the living world, its propriety, usefulness, etc., and its effect on man's happiness here and hereafter.

We bespeak for her a full house, next Sunday evening, at Greve's Hall, when she will deliver a lecture on female suffrage. It is a subject the public should fully understand, as it is one of those questions of *Right*, which must and will come before the people for their decision within a very brief period. Let there be light upon it. Mrs. G. will no doubt do the question ample justice.—*Sparta, Wis., Herald.*

☞ Mrs. Celia M. Burleigh, of Brooklyn, N. Y., is to enter the lecturing field as a lecturer this winter. She is one of the most accomplished, elegant and intellectual of women, and must make a very interesting and entertaining lecturer, says the *Agitator.*

NOTICE OF MEETINGS.

THE ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop County, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckiee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The first Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Baltimore, MD.—The "The Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y The Spiritualists hold mee[illegible] Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. E. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 240 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting every Sunday in Williams Hall, at 3 and 7 P. M. Speakes engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening; J. G. Mangold, Conductor; Mrs Sarah Pier Guardian of Groups Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged;—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

GENEVA, New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

Grand Rapids, Michigan. Children's Progressive Lyceum meets every Sunday in Empire Hall, at 12 o'clock. A. M. Swan, Conductor, Mrs. E. W. Barns, Guardian.

HAVANA, ILL.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.

H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LAPORTE IND, Association of Spiritualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at "Concert Hall."—Dr. S. B. Collins, Pres't; F A. Tuttle, Sect'y.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Address and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenue, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, a block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 6; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schlitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

TERRE HAUTE IND.—The First Spiritual Society hold meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.

Childrens Progressive Lyceum meets at the same place at 2½ P. M. E. G Granville, Conductor.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Holbert, E. Stockwell, M. Hall Jr. Trustees; and A. Tillotson Secretary and Treasurer

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and Inspirational speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the *Lyceum*; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C.—The National Spiritual Association. Hall corner 4½ street and Pa. Ave. Regular lectures Sundays at 10½ A. M and 7½ P.M. Maj. Geo. Chorpenning Pres't. John A. Landvoigt, Secretary, J. S Jones, Treasurer.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

PROSPECTUS

OF THE

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THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, SEPTEMBER 25, 1869. VOL. VII.—NO. 1.

Literary Department.

"FROM DARKNESS TO LIGHT."

BY U. D. THOMAS.

Once, beside the River of Tears,
In the valley of Sorrow, dark and low,
Sat I, counting the weary years—
The wasted years of a nameless woe.
Doubts and fears, an ill-omened brood,
Hovered above and around my head,
And the shadows that darkened the solitude,
Were the shadows of hopes that had long been dead.

I sat and mused in the deepened gloom,
On man's unchangeable destiny;
A sigh, a struggle, the voiceless tomb,
And then an unconscious eternity;
This world, a vista dread, dark and cold;
Our life, a drama of tragic woe,
Whose scenic splendors awhile unfold,
Then the curtain drops in the grave below.

I sat while the hours went on their way—
Methought the moments were strangely fleet—
I saw not the lights on the hills of day;
I heard not the footfall of angel feet;
I knew not that bending above me there,
Were guardian spirits with luminous eyes;
I knew not the odors that filled the air,
Were wafted from gardens in Paradise.

The clouds are parted, I'm happy now,
I know that the realm of the soul is real;
That the presence baptizing the heart and brow,
Is part of the life we see and feel;
The valley of Sorrow grows sweetly bright;
The sunshine sleeps on the tide of Tears,
For I know, as I stand in the higher light,
That knowledge was born of my doubts and fears.

I muse once more, on the self same spot,
Where once I counted my nameless woes;
The valleys are bright with forget-me-not;
The slopes are fragrant with myrtle and rose,
And spirits are now my companions there,
The mystery of life I can understand,
And I bless the light that is everywhere
Revealing the love of the Angel Land.

WOMAN'S BRAINS.

Its Comparative Size, Weight and Fineness.

Dr. Laycock, in an article in *Appleton's Journal*, bases woman's presumed mental inferiority to man on her smaller brain, stating the ratio of the male to the female brain to be as 100 to 90. To the objection to this view that her brain is smaller because her whole body is so, and that she has a brain proportionally as large with her bulk as man, the Dr. replies thus: "This difference" (in the weight of the male and female brains) "has been attributed to the lower *stature* of woman; but observations carefully collected by my friend, Dr Thurnam, show that the explanation is not admissible. On the contrary, while the *stature* of woman is only eight per cent. less than that of man, the weight of the brain is ten per cent. less." The Italics are ours. We think the Dr. has made a mistake here. If this question of female mental inferiority is to be decided by weight or quantity, we must adhere strictly to this accepted test (weight or quantity), and not confuse ourselves with something extraneous—as height, which, although it resembles them, is not identical and does not affect the problem. The question is, is woman's brain, compared with man's brain, less in weight relatively than her body compared with his body? Mere height, of course, no more affects this than mere breadth or obesity. Two persons may be of different heights, and yet their weight be identical—the actual quantity of body to be supplied by brain the same. S. C. Goodrich, in Vol. XVII. of his Cabinet Library, entitled "The World and its Inhabitants," furnishes us with some statistical tables of the variations of size, etc, of human beings. On the "weight of man" the author states; "The maximum weight (140 lbs.) of the male is attained at the age of 40, that of the female (nearly 124 lbs.) is not attained till fifty; from which ages they decline afterward, the male to 127 lbs., the female to 109 lbs. Now, taking these maximum weights of the body of the two sexes, they stand thus;

Man 140 lbs : woman 124 lbs. :: 100 ; 88.57.

Compare Dr. Laycock's brain ratio:

Man's brain : woman's :: 100 90.

Here, then, by even this physical test, woman is shown to be relatively larger brained than man, instead of smaller brained; for, while her whole body weighs 11 3 7 per cent. less than that of man, her brain weighs only 10 per cent. less—a gain in favor of her brain over his brain of 1 3.7 per cent. If we take the average minimum bodily weights preponderance of the female, is still greater, being nearly 4 per cent. over man's brain. This, however, can hardly establish the mental superiority of woman over man, any more than Dr. Laycock's calculations based on height can establish her inferiority. There is, in fact, no reliability to be placed on the relative intelligence of the sexes, founded on any such corporal and gross tests as these. And, indeed, with all who believe that the mind belongs to an indwelling spirit, instead of being the mere result of so much material as forms the body, no reliance will be placed in these accidental and material tests.

This theory of the opponents of woman's intellectual equality with man, of brain weight, is simply materialism; and our professed orthodox disputants ought to remember it. If they insist on adopting it, they should reflect that, however strongly they may oppose materialism in other connections, they invocate it here. But this basis of materialism is a treacherous fallacy. Suppose we dissolve some table-salt in water, and then evaporate it in the sun. When the crystals of dry salt are formed again, is it correct to say that these crystals originate the salty principle, that the salty properties are the mere result of the organization of the crystals; or on the other hand, that the salty principle formed the organization? There can be no doubt the latter is the correct view. Then the principle of life forms the brain and bodily construction—not the latter the principle of life. And how much closer the thinking principle is to this mysterious principle of life in its nature (if, indeed, the life principle be not included in it, as a fœtus in its parent) than it is to the result of that life principle's operations, the organized body, we must all see. To regard the substance and size of the brain as the origin and measure of intellect is an error, on abstract principles. And, if we turn to biographical records, we find this truth taught there. Mind, the world over, is not necessarily dependent on size or quantity of substance even of the brain, but on the indwelling spirit. If we can safely predicate anything on the substance of the brain, then it is on its *quality*, rather than its *quantity*—its peculiar structural adaptability of tissue and fiber, slightly varying in fineness with individuals, for developing and sustaining thought. Indeed, some scientists, often classed among materialists, do not deny the existence of a spirit inhabiting the body, and constituting the real source of intellect, *as a necessary conclusion* from physical investigations into the brain; but they only say that, as this spirit is in its nature intangible and inaccessible, any attempt to experiment upon it will be illusory and vain. Thus they simply ignore the spirit in their experiments, without denying necessarily its existence; and confine themselves in their investigations to the body, which they can reach. When therefore, speaking from a bodily or physical standpoint, they say that greater size of brain corresponds with greater mental power, they simply mean greater *physical adaptability* to mental operations; that so far as the brain as a vehicle can modify and convey thought, the larger brain is better fitted for this secondary purpose. But how many of our tyros in physical science, and how many even of such rapid readers as Rev. Mr. Fulton and Dr. Bushnell, see these discriminations? So, even if it should be demonstrated that woman has relatively a smaller brain than man—and that, as a consequence, her mental powers were (other things being equal) impeded—it would not prove by any means that she had not an immortal spirit, behind these accidentals of brain apparatus, fully equal in its powers to man's and destined for as high a future career in the eternal ages of the Creator.

Allow me to present your readers with a few speculations, which, if deemed fanciful, are, as speculations, at least as good as the grosser speculations of the brain-weight materialists. We have seen that mental power seems from the records of history to accompany a certain quality of the brain tissue, rather than the quantity of the brain. This quality is its fineness. As thought is confessedly subtle, there is a natural congruity between it and fineness in its vehicle of action, which does not exist to the same extent between it and a coarser material. Woman is built of finer and more delicate fiber than man; and is thus, physically speaking, better adapted naturally to the subtle movements and play of thought, to "the flow of soul." She has less impediments to overcome in the way of useless material; and, therefore, she can afford to do the same amount of thinking with a less quantity of brain. Indeed if the ultimate facts of our construction were thoroughly understood, it would probably appear that this apparent deficiency of woman is really strength; that the reason why her brain is smaller than man's is because it is finer—not because it is wanting in anything essential to mind but simply free from much that clogs up the avenues of thought, which has been eliminated from her brain but not from his. This is the reason why her intuitions are so numerous and rapid in comparison with those of man. This is also the reason why men who approach woman in her nature—that is, share with her in good measure in this superior fineness of brain structure—are found to be nobler, truer, better, and clearer-sighted. Most great geniuses have occupied a sort of middle ground in characteristics of mind and physical construction between the male and female. Shelley, for instance, was so fragile and womanly in size and appearance as sometimes to be mistaken for a girl. So it is, too, in the intercourse of the sexes. Men become keener-sighted, better thinkers, and purer-minded the more they associate with woman and imbibe her spirit, and feel that spirit enter their brains and gradually reconstruct it, particle by particle, in the mysterious and imperceptible progress of growth after its finer type. The effect of thus approaching her type—what we call in ordinary language *refinement*—is to cast off more and more of the coarser, intractible, and obstructing grains or molecules of the brain, with which man's head in a state of savagery and barbarism is filled, and thus to leave it eliminated of this useless bulk, which added only to its gross weight, but not to its electric rapidity or force. And this again throws light on the rationale of the modes of thinking that distinguish the two sexes. Man thinks slower, woman faster; man pauses and indulges, by a bias which he seldom can overcome, in the intermediate stages of ratiocination; woman sees at a glance by the genius of intuition. This is owing to the charming unobstructedness and unobstructedness of her brain structure. There is less friction to be overcome in woman's processes of thought. The difference in the brains of the sexes is, so to say, one of *extract*; man's is distilled, woman's double distilled; woman's possesses a higher electric power, so to say, which no doubt accounts for her greater intuitive power over her lord. In short, while man's brain is sedimentary and foreign matter exists in the masculine brain, hardly any of this lingers in the divinely etherealized brain of woman.

As barbarous ideas retain their hold on men, they evince a tendency to exalt matter over mind, the body over the spirit, the bulky over the fine, the coarse over the delicate. Magnitude always has exerted a sort of superstitious spell over men's souls. Muscular Christianity has still its votaries; and the discussion of this woman's question has disclosed the cognate fact that muscular intellectuality has devotees well-nigh without number. Miller in his "Headship of Christ," says: "It is curious to remark how unwilling people generally are to believe that a person by much too short for a grenadier may yet be a great man. It is also curious to note the delight which *Nature* seems to take in iterating and reiterating the fact that a very large proportion of the intellects of the age just passed was lodged principally with men who fell short of the medium size. Napoleon was so very slim in early life as to be well-nigh lost in his boots and uniform. Byron was no taller. Lord Jeffrey was not so tall; and Campbell and Moore were still shorter than Jeffrey, and Wilberforce was a less man than any of them. The same remark has been made of the great minds of England who flourished about the middle of the 17th century." Milton was another remarkable instance of the extremely small men whom he mentions.

Size of brain probably increases mental energy in one way (and this, we guess, is all it does) —it adds momentum or mechanical weight power. It is this which impels men to be domineering, stormy, headstrong, and gives birth to unreasoning and obstinate prejudices. All those qualities of the mind that are akin to brute force and dead weight (and they are easily discernible) spring from this source. Unlistening superciliousness (the universal mark of a fool—that is, of a man inherently weak in the essence of thought) also is generally seen in connection with mere brain weight when unattended by a noble and sagacious spirit. How merely large brains, when they have nothing better to direct them, usually act in their self complacency of pretentious superiority was more than once exemplified in the career of Napoleon. Men of muscle and musculinity (as it is termed by its worshipers) of mind often derived a conceited triumph from the *womanishness* of the Emperor. The petit corporal disgusted the sturdy and stolid Englishmen's notions of manly strength of thought and propriety. They arrayed their unruffled stagnation of great ideas (a stagnation out of which great ideas could not arise) as a breakwater against his seemingly unreasoning intuitions.

It was a supercilious custom of an English ambassador to pity the Emperor's excitability and sneer at his nervousness and femininity. Too heavy and muscular, in body and brain, ever to be disturbed; self-poised, because no mighty intellectual storms ever shook them; mindful of the trivialities of etiquette; observing correctly with plodding vision the secondary range of subjects that formed the limits of their powers—these excellent mediocrities presumed to look down from their superior masculine heights on the master mind of Europe and to charge him with folly. This is the way your good, stupid, short-sighted, heavy minds—your would-be masculine minds par excellence—look at things finer, rarer, subtler, and withal stronger than themselves, whose reach of vision and depth of thought they can never understand. No; such intellects as Bonaparte's are not manly, not masculine, not granitic, not the true type of mind. They are feminine. Be it so. Napoleon will be the female genius. Wellington, the Iron Duke, the idol of the votaries of music, will be the male intellect. There is, we will not deny, this general sexual difference of type between them. And this distinction will be found often to hold good with others. The nearer a man's mind approximates to a woman's in its fiber and finish, its intensity, delicacy and intuitions, the more he is a genius; the further he recedes from her, the less genius, but (if he have mental strength at all) the more talent. The sex, then, of genius is female; that of talent male.

Well, this kind of avoirdupois measurement used by the English mediocrities with regard to Napoleon is precisely what the same class of men, educated and unlearned, are adopting in their estimate of woman in their opposition to her claims of natural equality with man. There are plenty of men, not remarkable for brilliancy or any mental gift, who carry brains as large as those of Byron, Milton, Voltaire, or Campell. Some of the stupidest dolts we have ever met had large frontal developments. Many of us can recall some "splended cranial" example, and hearing: "What a fine head! That man must have a capacious brain." Yes, capacious for emptiness, as we afterward discovered. Had any of the great geniuses of our race—from Homer to Bryant, Socrates to Herschel, Alexander to Napoleon, Herodotus to Prescott, brains so much larger than those of the ordinary run of intelligent men as to create as wide a disparity as is claimed by the bitter opponents of female intellect to exist between the brains of the two sexes? Did the brains of these mighty minds—do the brains, as a rule, of our talented men who pass into history—bear any such proportions to those of the rank and file of our intelligent merchants, lawyers, and clergymen as 100 to 90? This is the test question of brain weight as a source of mental power. If they did not, then, as there is a far greater difference between their respective mental endowments than there is between those of these clergymen, etc, and women, it shows that a difference in weight of 10 per cent. between the brains of the sexes can not and does not represent mental difference. Shakespeare's and Milton's minds were vastly greater than those of the majority of intellectual men; yet is the poet's brain weighed down by a parallel comparison with those of our merchants, etc., then weight of brains has nothing or but little to do with the question of intellect. Who of us (to bring the case home to ourselves), does not esteem a gigantic mind like Milton's, infinitely more highly than any talented man of our acquaintance or reading? But when did we ever esteem this talented man of our acquaintance as infinitely higher than our educated female friends? The discrimination of estimation is as slight as between the talented man and the woman; immense as between the talented man and Milton. Once in awhile, too, we think the woman's mind is superior to the talented man's.

Let us hear no more, then, of those inhuman insults of hard arrogance and self-conceit, which say to woman: "You are a female, therefore are a slave; you are smaller in size and brain, therefore are a child or a fool." A better and wiser intellect will take her by the hand and reverence her peculiar nature and powers, failing not to remember that it is to her feminine tings and bias that those of the male sex who have ascended the glorious heights of genius owed their power—their mother's ineffaceable impress stamped upon and inspiring their minds.—*N. Y. Independent.*

SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the Okaw, Ill., *Republican*, as one of the signs of progressive times:

Mr. Boleig lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrines, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the Jews, the Sadducees denied but the Pharisees believed in the existence of spirits (Acts 23)

If we eliminate the materialism with which Greek, Roman, and I had almost said Egyptian mythology, is clothed, nothing remains but a sort of Spiritualism. Proclus, Pythagoras, Socrates and Plato among the Greek philosophers, were believers in spirits, and so was Apollonius the geometer, who believed that they could convey him from one place to another. Psellus, Tertulian and Porphyry were also believers, and Tyrius asserts that "spirits are naught but the souls of men departed, who, either through love or pity of their friends, help and assist them, or else persecute their own enemies whom they hated in this life." Bodine, in his work (*Theatri Natura Lib.* 4) discusses the form of spirits and their power over mankind, and Leo Suavius, in his commentary on the work of Paracelsus on longevity, states that "the atmosphere is as full of them as snow falling in the skies," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boissardus and Vives. In the last century, Fowler Bishop of Gloucester, was a Spiritualist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in and threw its mantle of darkness over the minds of men, numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Celsus and Cardan (in the fifteenth century) show.

The proofs and views of Mr. Boleig are exceedingly poetical and fanciful. Instead of a triune God, his God is dual, and involves the idea of femininity, being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and dgemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must necessarily be worthless. The practice of the faithful, to sin to-day and repent to-morrow, accords not with faith as the basis of moral action. The conformists to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving and cheating the unwary, renders them objects almost too low for contempt. Spiritualists may have been inexcusably unchaste, but they can afford to retort upon other religious sects of older standing and of higher claims to perfection and purity. The crime of pre-natal infanticide—that aggregate of all wickedness—is said to be fearfully prevalent among other Christian sects, and un known among Spiritualists. The devotees of Spiritualism, according to a late Catholic writer, (Massy's Conflict of Religion,) number nearly ten millions, many of whom are men of great scientific attainments, rigid morals and genuine piety, and hold an exalted rank in society. How are we to believe that by some strange fatuity so many have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well-being. Are we to consider their statements under no other aspect than as brilliant inventions, with which their religion and gravity contrive to impose upon the public? It is the province of a just judge to suspend his judgment until he is fully informed on a subject beset with difficulties. We should find it more convenient to turn the subject, and doctrines of Spiritualism into ridicule than to believe in or strictly inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us.

Nature's powers are to afford a solution of the problem of the origin of life—it escapes our search, and yet we writers in solon and our ignorance, from the cradle to the grave. I have lived to see a thousand hesitating suggestions ripen into demonstrated facts; to see a thousand important truths snatched from the domain of surmise and conjecture, and transferred to that of unquestioned certainty. Spiritualism, as a system of religion; is the offspring of the past quarter of a century—a period in which more of the great resources of Nature have been developed, more of her intricacies unraveled, and a deeper penetration into her mysteries had, than in all the time since Eve brought sin into the world by eating the forbidden fruit. Within this period scholastic theology has remained stationary, and has been put upon the defensive.

The unchangeableness of laws has been substituted by scientific materialists for the necessity of revelation, and human reason has been mercilessly applied to all the problems of human existence. The process has been inductive, and therefore subject to error. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so-called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who, quarreling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and Materialism included. In order to do this they must overtake and keep up with modern science on its march, and become imbued with the vigor and fullness of all modern thought. Such a clergy is the demand of the time, in order to bring all doubters—all who are at sea without compass or rudder, and depend upon the spirits of departed mortals as guides—back to the Christian fold of the old faith.

For the Religio-Philosophical Journal.

GEOLOGY vs. *MOSES.*

Geology and the Christian Bible.

BY INQUIRER.

For thousands of years, the days of creation as given by Moses, were considered by the whole Jewish and Christian world as *literal days.* The Catholic and Protestant churches, if they disagreed on other points, agreed upon this, and the Jews, who are generally considered competent to decide the meaning of their own writing, are a unit in maintaining the literal reading of days. Nor was the literal sense ever called in question until Nature's Divine Revelations—the only undisputed book that God ever wrote—the Geologic Record,—obliged them (to save their Biblical Record) to invent a new exposition,—an indefinite period instead of a literal day. But what of the seventh day? Was it an indefinite period?—Who then could observe it? The Bible says emphatically "In six days the Lord made heaven and earth, etc, and rested the seventh day." Geology and the Christian Bible are at variance, science, and theology disagree. Geology says, man existed upon earth more than thirty thousand years ago. The Jewish Record limits his creation to less than six thousand years. The former is demonstrated, the latter is an unproved assertion. Which is to be credited, demonstration or assertion, science or theology?

[We would like to hear from "Inquirer" again in the futher discussion of this question. —Ed. Religio-Philosophical Journal.]

Likes Both.

H. Buckman, of Etna Green Indiana, writes:

"Please find enclosed my subscription for the Journal. I have been taking the *Banner of Light* from the first number to the present. I consented to take the Journal for three months on trial, and I now find that I cannot do without both."

It is often said that we can not have too much of a good thing, and there is so much of good in the Spiritual Philosophy, and so many inspired writers all over the country, through whom the angels are pouring down upon us such floods of light on subjects which most concern the welfare of humanity, and the matter is so varied, that with progressive minds the Journal cannot take the place of the *Banner* nor the *Banner* that of the Journal, and neither do either of these papers repeat themselves. Every number of each is pregnant with new thoughts of incalculable value, which may be read and re-read with increasing interest and profit; and we hope our friends will labor for the spread of both to the end that the world may be regenerated—for this grand consummation God waits—the bodies and souls of men wait—the angels wait, and *they can not wait in vain.*

☞ Some slanderer, has said the old folks go to church to close their eyes, and the young to eye their clothes. We do not believe this is true, of the young ladies at least. They go for religious worship, and to see the Sams and Hiramsmen.

Pacific Department.

BY.....BENJAMIN TODD

WASHINGTON TERRITORY.

Walla Walla—The Rev. Mr. Chamberlin.

Arriving in this city yesterday afternoon, and having no appointment of our own, we accepted an invitation to attend church and listen to a discourse from the Rev. Mr. Chamberlin, the Congregational clergyman of the place. His text was the following passage from the Bible, "He will by no means clear the guilty."

The Rev. Sir introduced his subject with the remark that he had selected the above as his text for the reason that mankind were not wont to accept its full force and meaning; but presumed upon the merdy, long-suffering and forbearance of God to reason themselves into the idea that they some how should escape from the penalty attached to their crimes.

The speaker is evidently a man of considerable natural ability—also acquired attainments. In the commencement of his discourse, he reasoned logically that a commensurate amount of punishment must naturally follow a given amount of crime. He reasoned as follows:

1st. The perfections of God's character were infinite, hence His justice was infinite and there being no conflict between the attributes of God's character as there is in the human family, every one would have their legitimate effect, the same as though that were the only one he possessed.

2nd. His moral government demonstrated that "He would by no means clear the guilty." The object of government (he said) was to punish the guilty. Human government often fails through its incapacity, or that of its officers, to detect the criminal, but there was no failure on God's part in that direction.

3rd. The Bible bore abundant evidence to the point to those who accepted it as the word of God.

4th. His divine providence in all the history of mankind attested the fact; the pain, misery, disappointment and suffering of every kind. Hence, some argue that men suffer in this life an equivalent to their crimes. But this could with no more consistency be argued than that we received all our happiness here.

Thus far we could agree with the Rev. Sir in the general principles involved. But at this point he came in with the assertion, unsupported with any argument whatever, that in the character with which we left this world, we should become fixed forever. "Those that were predominate in evil would have their goodness stripped from them, and those who were predominate in good, would have their evil stripped from them, and it would be wholly the child of God or child of the Devil." After having repeatedly declared in his discourse that God would by no means clear the guilty, and reasoned to that effect in his closing prayer, he spoiled the whole by thanking God for the gift of His dear Son, whereby the vilest sinner might be saved from His wrath.

What a conglomeration of absurdities and contradictions popular theology is. Having its origin as it does in the mythology of the pagan world, it has never been improved upon except by way of increase of its absurdities. The doctrine of a vicarious atonement has been the greatest difficulty the world has had to contend with in its moral development. You may lie, steal, swear, get drunk, commit adultery and fornication, yes, every kind of crime repugnant to virtue your whole life long, and just before you start on your way to the world of spirits, if you apply at an office where vicarious indulgences are sold and give the priestly agent a good fat fee of filthy lucre, he will give you a free pass to one of the reserved seats in glory. What an incomparable amount of impudence and assumption these priestly hypocrites manifest in assuming to be the conservators of public virtue and morals while they are still carrying on their nefarious trade of selling indulgences to the world to commit sin. But they go still further and attempt to ostracise from society all persons who do not patronize their business or trade at their offices; and had they the power they once had, the fire and fagot would be again called into requisition to make their trade profitable. It is no wonder that they gnash their teeth with rage and howl in fury, as they behold their victims slipping from their grasp. But their day of imposition upon mankind is rapidly on the wane, and their gnashing of teeth and howls of fury will be turned to suffusions of shame (if such a thing is known to their nature) when the glorious light from the Spirit World shall light up their dens of religious mockery and reveal to the astonished gaze of mankind the dishonesty, corruption and fraud they have palmed off upon the world for centuries past. Their lofty spired churches where truth has so long been "dispensed with," and on whose altars common sense and human reason have been daily sacrificed, shall be dedicated to truth and the investigation of the true relations of mankind. Their musically sounding bells that have sung out so long their invitation to MEN TO COME TO PAGANISM, COME TO PAGANISM, COME TO PAGANISM,—shall change their tune and invite people to a shrine where eternal truth shall be the altar and the human heart struggling for knowledge and the power to do right, shall be the sacrifice. O angels! for humanity's sake speed the day when truth and freedom shall be triumphant, —when ignorance, bigotry and superstition shall be banished to the abodes of oblivion, and when love to all mankind shall be alone the controlling power.

Aug. 23rd.

Ministerial Mirthfulness.

The N. Y. Independent says:—If anything were needed to make religion appear unlovely in the eyes of a worldly man, it would be the lugubrious, sanctimonious, woe-begone expression which is seen on the faces of some ministers during their public services. These are an order of the clergy who are eminently successful in preaching religion OUT of people. In fact, a minister who knows how to smile in his pulpit is a joy to his church. But (as Mrs. Browning says:)

"Some people always sigh in thanking God."

A Wonderful Clock.

A clock has just been completed for the cathedral of Beauvais, France, which far surpasses all the existing specimens of the clock-maker's art. It contains no less than 90,000 wheels, and indicates, among many other things too numerous to recite, the days of the week, the month, the year, the signs of the zodiac, the equation of time, the course of the planets, the phases of the moon, the time at every capital in the world, the movable feasts for a hundred years, the saint's days, etc. Perhaps the most curious part of the mechanism is that which gives the additional day in leap year, and which consequently is called into action only once in four years. The clock is wound up every eight days. The main dial is 19 feet in diameter, and the total cost exceeds $50,000.

AMERICAN SPIRITUALIST CONVENTION

AT BUFFALO, N. Y., FROM AUG. 31 TO SEPT. 3, 1869.

SPIRITUALISTIC.

SECOND DAY'S PROCEEDINGS—MORNING SESSION.

The convention opened with singing by Prof. Blackmer.

Mrs. Warner then gave another invocation.

The President thanked the convention for the good order observed on Tuesday, and expressed the hope that it would be continued.

Mr. Chase moved that the election of officers be made the special order for 11 o'clock.

Mr. Kilgore could see no reason why it should not be postponed until the close of the convention. He wanted to become better acquainted with the office-seekers. He moved to amend by laying on the table. Carried.

Mr. Brown, from the Committee on Revision of Constitution, made a report suggesting the establishment of Progressive Lyceums, founding a college, etc.

Mr. Wheeler moved to take up the report article by article.

The first giving the name "American Association of Spiritualists" was adopted.

On the second article relating to "Objects" Mr. J. K. Bailey moved to have it read "American University."

The motion was carried, but subsequently was considered and a discussion ensued, participated in by Messrs. Wheeler, Kilgore and Bailey, the two latter gentlemen indulging in a little sharp shooting. Kilgore was repeatedly called to order, but he would have his rights, as he was a hard customer to handle when talking to the question. He did not want the name "American" University as that savored of "Know-Nothingism," nor would he have it Alexandrian or National—simply a University.

Mr. Wheeler wanted to know what the Alexandrian College was like.

Mr. Bailey wanted to expedite business. He had no ill will to any body in the convention.

Mr. Loveland was opposed to striking out the word American. The Alexandrian plan was universal in its scope, every known work of knowledge was taught there and they had the largest library in the world. He would have every known science taught in the college.—Anything less than that would be unworthy of the genius of Spiritualism.

The amendment of Mr. Kilgore was lost, and they adopted the word "American."

Mr. Kilgore moved that the Committee be instructed to amend by giving the Trustees a chance to feed the poor, clothe the naked, and reform criminals.

Article three, provides a fee of one dollar for membership, and fifty dollars entitles one to a life membership.

The section relating to officers was not changed.

On Trustees, Mr. Kilgore moved to allow the necessary expenses of the Trustees.

Mrs. Parker arose and asked if that was to include cigars, wines, liquors, etc.

Mr. Kilgore denied using such things.

Mr. Coonly thought it might be necessary to drink a glass of wine or smoke a cigar, and suggested that such men should not be appointed.

Loveland would only pay the actual traveling expenses.

Mr. Bacon had only succeeded in getting back half his fare.

Mr. Wheeler said "business is business," and he would leave the Trustees to pay their own whisky and cigar bills, and pay for business. He was ashamed to hear them talk in such a strain.

Mr. Kilgore would put the women in if he could not trust the men.

Mrs. Horton said the time had arrived to strike at the root of evil. She would put in office men of principle, and pay their necessary expenses. She was not a candidate for office.

A motion to insert "necessary" for "actual" expenses was lost.

The section relating to by-laws for the Trustees was annulled

On the question of representation the constitution provides for the same number from each State as go to Congress.

Mr. Kilgore was opposed to the system, desiring to have numbers represented rather than territory.

Mr. Still, (colored) of New York City, said: "It strikes me very favorably that the basis of representation should be spiritual. We certainly anticipate the time when we shall possess numbers and influence, and when that time comes, sir, the basis should be spiritual, or we shall be overrun by politicians, who will seek our ranks for power, prestige and influence. Let the basis be a purified Spiritualism, such as I see laid down in your resolutions. That perhaps, is all I need say. I came here representing a constituency of millions of my race. I became a-a-a-a cand—what do you call it, (a voice, "delegate"), yes, I come here as a delegate, otherwise I could not be here. Let the basis be spiritual.

Chas. Holt wanted to show how it worked, and attempted to make a speech. He represented a local Society at Corry. The President called him to order.

Mr. Chase advocated the present system of representation, as it prevented many disorderly persons from gaining access to the convention.

Remarks were also made on the subject by A. A. Wheelock, J. S. Loveland, Chase and Bailey.

Mr. Fox offered a substitute, allowing one delegate for every actual Society, the delegates to be selected at the State Convention.

Mr. Storer supported Mr. Fox's amendment.

Mr. Carpenter moved to amend by allowing every Society one condidate for every fifty members. The amendment was accepted.

After further discussion by Messrs. Chase, Fish, Fox, the Convention adjourned till 2 P. M.

AFTERNOON SESSION.

The afternoon session was opened with singing by the choir, after which the discussion of the question of representation was resumed.

Mr. J. S. Loveland alluded to the efforts of those in favor of mass conventions and those in favor of State representation. The mass conventions had been mobs and ridiculed by the world.

Mr. Carpenter wanted the people to represent themselves. He could see no objection to having each Society send its delegates.

Mr. French was opposed to the substitute.

Mr. H. B. Storer favored the substitute.

Cries of "Question" were heard, and the President called for those in favor of Fox's substitute to rise.

Many did so, when Mr. Kilgore called for the reading of the substitute.

An effort was made to force the question, and considerable feeling was manifested in all parts of the house.

The President stated that part of the vote had been taken, but consented to the reading of the question.

Mr. Kilgore called for the "ayes" and "nays."

His request was opposed as occupying too much time, but the mover insisted upon the point and carried it.

The substitute was rejected 38 to 63.

A motion was made that only one delegate be sent for each Society in the State. Lost.

And the report of the Committee was then adopted.

The proposition in the report to ascertain the number of Spiritualists in the United States was then called up.

Mr. Chase called for the previous question, but withdrew to accommodate Mr. Kilgore, who wanted a representation for every twenty-five persons.

The article was adopted; also the remaining articles as reported by the Committee.

The preamble was adopted without debate.

A PREDICTION.

Mr. Kilgore, to whom was referred that part of the Trustees' report relating to the expenditure of money, presented a section, authorizing them to aid the poor, and read a letter from Andrew Jackson Davis, predicting that Spiritualism would soon come to be known as an organization.

ANOTHER PREDICTION.

Mrs. Parkhurst did not believe in retrogression, and if A. J. Davis and Joel Tiffany would come out and put their shoulders to the wheel with the zeal, and light and knowledge they have, it would be better than to remain grumbling at home. Joel Tiffany told me eleven years ago that in three years there would be no more "physical manifestations." She thought the section introduced by Mr. Kilgore was foolish, as it laid out too much work. Our children will be born just as poor and ignorant in the future as they have been in the past.

Mr. Carpenter could see no harm in adopting the section, for as there was no funds at the disposal of the Committee it could do no harm to show their good will.

The section of Mr. Kilgore was then adopted.

The new constitution is as follows:

CONSTITUTION.

The undersigned feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, believe any religious organization now existing, believe that the time has come for concentrated action. While we seek after all truth and believe in united and associative action; under proper system and order these objects can be most successfully reached, we therefore unite ourselves together under the following

ARTICLES OF ASSOCIATION.

ART. I Name. This association shall be known as the American Association of Spiritualists.

ARTICLE. II. Objects. Sec. 1. Its objects shall be to co-operate with State and local organizations, in the promulgation of the Spiritual Philosophy and its teachings; aid in the organization of local and State Societies; children's Progressive Lyceums; encourage the establishment of a liberal system of education for persons of both sexes, on terms of perfect equality; and also the establishment of an American University on a plan similar to the ancient Alexandrian University. And further that the Trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant and incentives to reformation for the vicious and degraded.

ART. II. Sec. II. Any University which may be established by this Association shall be under the control of a Board of Regents, consisting of nine members, to be chosen in classes of three each, whose terms of office shall be three years; and who shall be elected by the Association in the same manner as is provided herein for the election of the Board of Trustees.

ART. III. Membership. Any person may become a member by signing the articles of Association or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter, and any member may withdraw at any time without being required to give reasons therefor. The payment of the sum of fifty dollars in one year shall constitute a person a life member of the Association.

ART. IV. Officers. The officers of the Association shall be a President, and as many Vice Presidents as there are organized State, District, Territorial or Provincial Associations, the Presidents of such being ex officio Vice Presidents of this Association, and authorized to act as such after signing these articles and paying as above; one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve three years. After the first election, the Trustees elect shall determine by lot which two of them shall serve one, two, or three years, and two Trustees shall be thereafter elected annually, who shall serve three years. The officers shall be elected by ballot, and serve until their successors are elected. The Treasurer shall give bonds in such amount as the Board of Trustees shall order. The President, Secretary and Treasurer shall be elected annually, whose term of office shall expire at the close of the convention at which their successors shall be elected, and shall be ex officio members of the Board of Trustees. The duties of officers shall be such as pertain usually to officers of like character in regular organized bodies.

ART. V. Trustees. Sec. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Five members shall constitue a quorum for the transaction of business, provided that no business shall be undertaken by the Trustees, involving the expenditure of money, unless the Association has previously approved the purpose thereof as legitimate.

ART. V. Sec. 2. The actual traveling expenses of the Trustees in attending the business meeting of the Board may be paid from the funds of the Association.

ART. VI. The duties of Trusteee. Sec. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many missionaries as the funds in the treasury will permit, to assign them to fields of labor, and require from them written monthly reports of all collections; all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect the objects of this Association, as provided for in Article II.

Annual Reports. Sec. 2. They shall make an Annual Report to the Association of all their doings, containing an accurate account of all moneys received and expended, from what sources received and for what purposes expended, also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association, for any other purpose or object than that set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ART. VII. Annual Conventions. Sec. 1. All Business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial organizations of active existence.

Sec. 2. Representation. Each State and Territorial Organization, within the limits of the United States of America, shall be entitled to as many delegates as each State or Territory has representatives in Congress, and each Province of the American continent to as many as such Province has representatives in the government thereof. The District of Columbia shall be entitled to two delegates, provided that each of these organizations shall pay annually not less than one dollar for each delegate appointed, which payment shall constitute such delegates members of this Association for the ensuing year.

ART. VIII. Amendments. Sec. 1. This constitution may be amended at any annual meeting of the Association, by a vote of two-thirds of all the members present, provided that Article III as to membership shall never be amended so as to prescribe any articles of faith or belief as a test of membership.

Sec. 2. As soon as the necessary data can be compiled, the representation of the aforesaid organization shall be based upon a ratio of membership Spiritualists in the respective jurisdiction thereof; and it shall be the duty of the Board of Trustees of this Association to obtain such basis and fix the ratio of representation thereon as soon as practicable.

ART. IX. Annual Meetings. The Annual Meetings of this Association will be held, commencing the last Tuesday in September, in each and every year, at such places as the Trustees may appoint.

ELECTION OF OFFICERS.

Mr. Chase moved to proceed to the election of officers for the ensuing year. Carried.

Messrs. Jamieson, Wortman and Rose were appointed tellers. The first informal ballot resulted as follows:

Wait	56
Clum	11
Rhen	3
Loveland	1
Mrs. Horton	2
Fox	16

On motion of Mr. Kilgore the ballot was made formal, and Hon. J. G. Wait declared unanimously elected.

ADDRESS OF THE NEW PRESIDENT.

Mr. Wait was called for and ascended the stage, and on being introduced, spoke as follows:

Ladies and gentlemen of this National Convention. The honor you have conferred upon me in electing me President of the American Association of Spiritualists, was entirely unexpected and entirely undesired. It was not solicited and I have resisted every effort and opposed everthing said to me with regard to occupying this position. My business and circumstances and affairs are such that it is a very difficult matter for me to do it, but inasmuch as you have unanimously elected me I do not feel it my duty to decline, but will accept the position and perform the duties as best I can. I distrust my ability to perform the duties to the satisfaction of the Society, but I will do the best I can. Hoping for the forbearance of the Association, I assume the responsibilities of this position. [Applause.]

Mr. Fox, the retiring President, also made a short address which was well received.

On motion of Mr. Chase a vote of thanks was returned to Mr. Fox, for the manner in which he had discharged the duties of his office during the past year.

H. T. Child was then elected Secretary by acclamation, Mr. Kilgore depositing the ballot.

The ballot for Treasurer resulted in the election of Levi Weaver.

Adjourned till 8 P. M.

EXTRA SESSION.

At half past seven o'clock in the evening John N. Still, a colored man of New York, addressed a large audience in the hall.

EVENING SESSION.

The regular session was opened with music by the choir, after which Mrs. Woodruff, of New York, made an invocation.

Mr. Blackmer then sang, "Soft Light is Stealing," greatly to the delight of the audience.

Mr. Loveland spoke on "The Mission of Spiritualism."

The audience was requested to rise while Mr. Blackmer favored them with a song, after which

MRS. S. A. HORTON

questioned Spiritualism being a religion of the head; it reached the heart, and the evidence of its purifying influence was felt in the workings of the convention. It had become a growth in the soul of every one, and when she felt the touch of her dead mother she did not stop to reason. She discussed the "emotional feature" of Spiritualism at considerable length, and was greeted with applause.

MONEY.

The Chairman of the Finance Committee made a call for $30 to pay expenses.

The Choir sang another song, after which Mr. Wheeler, an inspirational speaker, announced that he would improvise a poem on some subject selected by the audience. Among those given were, "The Mission of Spiritualism," "What is purity," "Charity," "Universal Religion," "The Bible," "The Velocipede," "Eternity," "Divine Worship," "Woman,"—by a young man—"Deity," "Satan or the Devil."

Mr. Wheeler selected "Universal Religion," but for fear that he might find in some obscure corner of the *Express*, a statement that he arranged the matter beforehand, he wished the audience to decide upon the subject. They decided unanimously upon "Universal Religion."

THE BENEDICTION

Was delivered by Mr. Van Namee, and the convention adjourned till 9 A. M., Thursday.

THIRD DAY'S PROCEEDINGS.

Song by the Buffalo choir.

Invocation by Mrs. N. C. Maynard.

Our Father who art in heaven, hallowed spirit of love and truth, whose baptismal presence falls upon us with the morning sunshine, our hearts are attuned to harmony, and we would seek to blend our presence with those of immortal life; we would seek to be workers of peace; we come to Thee this morning, feeling our needs, knowing our weaknesses, and when we strive to attain to higher perfections, nobler expressions of manhood and womanhood, we would seek, oh Father God, through Thee to attain them. We ask Thy presence here this morning, that it be made manifest in our midst, as we feel and realize the influence of Thy ministering spirit within our souls. O God, may they still be known through the harmonious works, the divine aspirations after truth, and may they culminate in earnest efforts for the promulgation thereof. We thank Thee, O our God, for the truth already made manifest; we thank Thee for the glorious revelations of the past that have been so abundantly spread before these, Thy children. And while we realize how earnestly single hearts have beat; how truly single hands have labored; how devotedly single efforts have been directed. We feel how essential it is, O, our Father, that they, as the waters unite in one glorious majestic tide, sweeping onward toward the Eternal, so through united efforts, individual action should sweep on silently, steadily and resistlessly toward Thine Infinite Spirit, till in the fulness of central life, all human souls beat out an anthem in unison with Thine. O, let the holy spirit of love prevail, and when in convention assembled, may Thy children feel their highest duty to be, love and charity toward all, and harmonious action together, then shall we have an appreciation of Thy many rich blessings, and be enabled in deeds, as we but feebly express in words, to worship Thee forever and forever.

On motion, the convention proceeded to nominations for members of the Board, in the places of Warren Chase and John Dexter, whose terms of office expired.

Eli F. Brown, of Indiana, and Dorus M. Fox, of Michigan, were nominated.

The tellers reported that Dorus M. Fox had received a majority of the votes cast, and he was declared elected for three years.

Mrs. Amelia Willard, of Indiana, and James S. Loveland, of Illinois, were nominated.

The tellers reported that James S. Loveland had received a majority of the votes cast, and he was declared elected for three years.

The following report of M. B. Dyott, Treasurer, was read by the Secretary, and directed to be placed on the records:

To the President, officers and members of the American Society of Spiritualists:

Circumstances being such as to prevent me from meeting with you at this session, I, as Treasurer of your Association, beg leave to submit through your worthy Secretary, the following report:

I have received in money and orders, the following amounts, for which the Secretary holds my receipts:

1868.		
Aug. 26.	Collected at Convention	$ 156 70
Aug. 27.	Collected at Convention	41 75
Sept. 10.	Cash, L. K. Joslin	183 14
	Subscriptions	560 00
1869.		
Feb. 10.	Order N. F. White, Oct. '68.	125 00
	do A. B. French, Oct. '68.	101 33
	do N. F. White, Nov. '68.	125 00
	Cash, N. F. White	54 00
	Order A. B. French, Nov. '68.	95 67
	do N. F. White, Dec. '68.	75 00
	do A. B. French, Dec. '68.	125 00
	Cash, A. B. French	3 00
	Order, N. F. White, Jan. '69.	125 00
	Cash, N. F. White	5 00
	Order, A. B. French, Jan. '69.	106 00
	Cash, G. A. Bacon	15 00
Mar. 18.	Order, N. F. White	125 00
	Cash	3 05
April.	Order, N. F. White	120 00
	do N. F. White	57 46
Jun. 14.	do N. F. White, May	72 68
Jun. 23.	do H. F. M. Brown	65 55
July 3.	do N. F. White, June	62 50
	do H. F. M. Brown	75 00
	do A. B. French, March	120 45
	Secretary	5 00
July 10.	Cash, Dorus M. Fox	17 25
	Total	$3,621 13

The conditional promissory college notes, a few of which have come into my hands, I herewith enclose, and recommend that they be endorsed, payable to the order of my successor.

I have paid the following orders:

1868.		
Aug. 29.	Rent of hall at Rochester	$ 200 00
	H. T. Child	100 00
	Deal for music	8 00
	A. E. Carpenter for book	2 00
	Rent of organ	5 00
	For stationery	5 00
	For printing	1 50
Sept. 8.	H. T. Child	19 30
	Rawlings & Zeising	290 00
	G. A. Bacon	20 00
Nov. 27.	A. B. French	101 33
	N. F. White	125 00
Dec. 1.	A. B. French	95 67
	N. F. White	125 00
1869.		
Jan. 1.	A. B. French	125 00
	N. F. White	75 00
Feb. 1.	A. B. French	106 00
	N. F. White	125 00
	A. B. French	23 67
	A. B. French	29 33
	N. F. White	50 00
	A. B. French	19 00
	H. T. Child	19 30
Mar. 1.	H. T. Child	80 50
	N. F. White	125 00
Apr. 1.	N. F. White	120 00
	N. F. White	5 00
Apr. 15.	N. F. White	57 46
	N. F. White	5 04
Jan. 9.	A. B. French	53 00
Jun. 14.	N. F. White	125 00
	G. A. Bacon	15 00
	H. F. M. Brown	65 55
	H. F. M. Brown	9 45
July 3.	N. F. White	62 50
	H. F. M. Brown	75 00
	A. B. French	120 45
	Total	$2,589 05

With the assurance of my continued interest and an ardent desire for the success and prosperity of our cause, I am prepared to surrender upon settlement of my account and receipt of your order to my successor, whatever pertains to the position you have honored me with during the past year. Yours, truly,

M. B. DYOTT.

REPORT OF THE COMMITTEE ON THE CHILDREN'S PROGRESSIVE LYCEUM.

To the American Association of Spiritualists:

At the last session of this body, held at Rochester, New York, it was

"*Resolved*, that we recommend to the Children's Progressive Lyceum, to form state associations, and from these, a national organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter."

Under that resolution, M. B. Dyott, Mary F. Davis, Warren Chase, A. E. Carpenter and H. F. M. Brown were appointed to carry out its intentions. Upon consultation, it was decided that in order to form state associations, there must be a number of local organized Lyceums in the states, out of which to construct these, and as but few states were thus situated, it was deemed the most practical way of reaching that result, to call a National Lyceum convention at a central locality, with a view of devising means to carry out the purposes of the resolution. It was, therefore, unanimously decided to hold a National Lyceum convention in Philadelphia, as near the first of December, as a suitable hall could be procured. The chairman of your committee was authorized to make the best arrangements he could to carry out that design. In pursuance of those instructions, he engaged Horticultural Hall, and called the convention in conjunction with the other members of the committee, to meet at Philadelphia, on the 27th of November, 1868.

The proceedings and particulars of that meeting will be reported by its Secretary. But as some responsibilities were incurred, money received and expended, which are the legitimate results of the action of your committee. We presume it will be proper to report their action to this body, leaving it for you to determine by whom the responsibility incident upon that convention is to be provided for, we therefore annex a statement of receipts and expenditures of that convention which you can dispose of as you think best. The expenses were:

Rent of hall two days and evenings	$250 00
Door-keepers and rent of piano	15 00
Music for sociable	20 00
Music for exhibition	19 00
Posters, tickets, programmes, advertising and other expenses	81 05
Total	$400 05

The receipts were:
Sale of tickets to sociable and exhibition $307 67

Balance deficient.....$ 92 38

On behalf of the committee,
M. B. DYOTT, Chairman.

The Secretary announced that Eli F. Brown had requested him to offer the use of their hall and hospitalities of the city of Richmond, Indiana, for the next meeting of the Association. On motion the proposition was referred to the Board of Trustees.

The Committee on Education, through the chairman, A. A. Wheelock, presented the following report, recommending:

First. The establishment of a practical system of general education, adapted to the manifest wants of humanity, regardless of any existing prejudices against race, sex or color.

Second. That the Children's Progressive Lyceum should receive the especial and fostering care of the American Association of Spiritualists.

Third. That an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly recommended. Also so to modify public school exercises as to dispense with the formality of introducing oral prayers and readings from the Bible as religious duties.

Fourth. We recommend that the Board of Trustees propose to locate the University in that State which offers the best inducements in the form of funds or endowments for the same.

Fifth. That while we recognize and fully appreciate the beneficial results of spiritual influx and mediumistic development, we are by no means unmindful of the necessity of intellectual culture, and therefore, we most earnestly recommend that means be taken especially to provide for the proper education of those who become or deserve to become exponents of the Spiritual Philosophy.

Sixth. That as we know of God only through organization, we therefore recommend the study of natural sciences as the most certain and direct means of learning of the Infinite.

Seventh. That the details of this important work properly belong to the Board, and that they be requested to elaborate the subject.

The Committee on Resolutions presented the following which were read and adopted:

Resolved, that the rights of minorities are in no wise compromised by the acts of majorities, and therefore, all resolutions of this convention embracing declarations of principles or purposes, are to be interpreted as the responsible opinions of those only who vote in the affirmative.

Resolved, that we recognize the necessity of the entire separation of religious creeds from political organizations, and that we would oppose by our voices and our votes the engrafting upon the Constitution of the United States recognition of any particular God, Bible or Savior; and that all attempts to do this by any convention or ecclesiastical combination should be denounced by every lover of civil and religious liberty.

Resolved, that all legislative enactments by any State government for enforcing the observance of any day as a Sabbath or sacred day are in palpable violation of the United States Constitution and the right of man, and should be expunged from our statute-books.

Resolved, that the property owned by all ecclesiastical and other associations should be taxed the same as that of individuals, in order to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the best institutions of the country, and prove as in times past, destructive to civil and religious freedom.

Resolved, that Spiritualism is a religious eclecticism, embracing universal truths; that it includes all the facts and phenomena of nature, and interprets them to human consciousness; that as a demonstration of immortality it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principle of science.

Resolved, that all punishment for crime which does not aim at the security of society, reparation for the injury done and the reformation of the criminal, is wrong in principle and pernicious in practice; hence the death penalty being destructive of each of these ends, should be abolished, and houses of correction and hospitals, instead of prisons, should be established for those unable to govern themselves.

Resolved, that we deeply sympathize with the new labor movement, and that we heartily cooperate with those who are striving to lessen the burdens of the working men and women of the country, and to adjust properly the relations between labor and capital.

Resolved, that we deplore the universal spirit of war, the alarming increase of intemperance, including the use of tobacco, intoxicating drinks, and the practical disregard of the laws of life and health, and that we will cooperate with any and all agencies to promote temperance, purity, peace, universal charity and love.

Resolved, that the age demands individualization of woman, politically, religiously and socially. We therefore demand her thorough and practical enfranchisement.

Resolved: That, realizing the difficulties connected with the Indian affairs of our government, we heartily approve of the selection of men for agents whose avowed peace principles are significant of the purpose of the administration, to secure protection to the whites and justice to the Indians, without the exercise of a barbarity equal to that of the savages we seek to civilize, and that we deem it the duty of the government, while restricting them to their reservations, to furnish them facilities for agricultural and other pursuits of civilized life, as may be adapted to their condition, thus developing these hostile red men into peaceable, tax-paying citizens.

Resolved: That we extend our thanks to the Pennsylvania Railroad from Philadelphia, the N. Central from Baltimore, and the Philadelphia and Erie Railroad, for free return passes furnished to such delegates as have paid full fare to the convention. To those hospitable citizens of Buffalo who have generously entertained as many delegates as their circumstances would admit; to the representatives of the daily press for their fair and manly reports of our proceedings; to the choir for their sweet music; to Dr. H. T. Child and Geo. A. Bacon, for the faithful discharge of their duties as Secretaries; and to our retiring President, Col. Doron M. Fox, for the able and impartial manner in which he has presided over our deliberations.

Resolved: That the National Convention of the Friends of the Children's Progressive Lyceum, be requested to transfer all future business of that body after the present session, to the American Association of Spiritualists.

The President announced that the hour for adjournment had arrived.

Song by Mr. Blackman.

Benediction by Mrs. N. C. Maynard:

Ruler of the universe, may Thy presence rest upon us and be recognized now and forever, till our life responds to Thine, our souls work in unison with Thee, and our thoughts, our works, our deeds express Thy Divine harmony as displayed in the worlds around us.

We recognize, O Father God, the difference between stars, suns. We recognize the distinguishing lines which Thou hast drawn between different natures, and yet while Thy universe proclaims the glorious harmonies of heaven, we feel that in human souls, the same grand anthem of universal harmony, may be sung. We would, O, Our Father God, have Thy presence so felt within us, that we may forever do Thy will. We feel to take with us on all occasions, Thy blessing, Thy benediction, that Thy love and tenderness may enfold each member of this Convention, and the glorious company unseen, the bright universe around us until as one great heart, it beats out an anthem of eternal praise to Thee.

The President, D. M. Fox, said:

Ladies and gentlemen of the convention, the hour has come for us to take the parting hand for another year. I am glad that we are to part under such favorable circumstances; that there is peace and quietness, I trust, in every heart. I am glad to say that in conducting this convention, there has been very little personality. The general feeling has been one of kindness, and its influence has been felt here. Differences of opinion have been here, but they have been expressed generally in kind words. I hope that your action may tend to the highest good of our cause. A majority have ruled that there shall be a change in our financial basis. I can not see it is for the best, but I hope experience will prove that it is so. I sincerely hope that I may be mistaken. My relations with you as President have ended now. I have the position without the least animosity towards any one—if they have it for me, the worst is for themselves. I part with you, and I trust my beloved successor will be able to accomplish more than I have. If he does, it will be because he has greater ability and not because he is more earnest and devoted to the cause.

John G. Wait, President elect, then said:

Ladies and gentlemen, I fully concur in the remarks my friend has made, and would return the same kind feeling with regard to him. In the past few years, we have had storm, volcanoes and earthquakes in the natural world. The religious world has been full of contention and strife and turmoil. The spiritual ranks have had contention and strife, and aggressive movements. These have been made necessary by the position we occupy. Every new movement must meet with strife and opposition. We have had in our conventions in the past, contentions and strife; these have in some measure passed away. They have been necessary for the upholding of our institution, at least for the tearing away of the old and preparing the foundation on which to build our institution. It is now time to build. You have commenced to build a new institution. Twenty-one years have passed, and you have been feeling your way. The present is one to commence building what we call the American Association of Spiritualists. Let the friends go from this place and be determined to build up and support that institution.

It seems to me if it was not time for this, we would not have commenced. The Spiritualists have gone on tearing away for the foundation. Now let us henceforth go on to build. In parting, I would say, "Let us have peace."

Philadelphia Department.

BY.....H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Personelle.

With profound thankfulness for renewed health and vigor, after suffering for many months, much of the time in excruciating agony, and with few brief periods of entire relief from pain, it is with deep feelings of gratitude for this blessing, I feel inclined to speak of my experiences during the past eighteen months.

Never for a moment have I faltered in my confidence in an over-ruling Providence, which, while it guides suns and stars, notes the fall of an atom; nor has my confidence ever been shaken in the nearness of, and beautiful and divinely appointed guardianship of the loved ones, whose presence was ever consciously around me, as a bright "Pillar of cloud by day, and of fire by night." Nor has there ever been a disposition to murmur, for I knew there would be a compensation for all these long and weary hours of pain and suffering.

On the 12th day of December, 1867, after having made a post mortem examination of the body of a friend who had died of consumption (the French physicians assert that when persons die of this disease, there is more danger of poison being communicated from the body) in wiping a needle with which the body had been sown, a slight puncture was accidentally made in the ball of the left thumb. Some precautions were taken to prevent the system being affected by any poison, but as the sequel proved, not sufficient. It is a matter of regret that I did not apply caustic freely to the part, so as to destroy the tissue and the poison which had been introduced. Fourteen days afterwards, at the same hour, there was a sensation in the spot as if the thumb had been stung by a bee. It began to swell and was very painful, extending gradually over the left half of the body and head, and for several months it seemed very doubtful whether the skill and magnetism of those in the body and out of it, would be sufficient to carry my body through this terrible ordeal, and leave it fit to be an instrument for the soul to work with on the physical plane. At one time there was a contraction of the tendons so that the fingers were almost closed, and when my friend, Dr. Wales, told me that there was not one chance in a hundred that the hand could be opened so as to be used, my heart sank within me, for I had been striving for years to have as perfect a physical body as could be developed in these earthly surroundings.

By the application of a splint with springs to each finger, which made constant tension in opposition to the contraction of the tendons that were shortened, this difficulty has been overcome. Remedies without number were suggested by professional and non-professional friends all over the land, a few of which were tried, while all were thankfully received. If they have left any effect upon the physical, they have made very little upon the mental of any good that resulted from their use.

The mineral and vegetable kingdoms were made to present long lists of these, and the animal kingdom was resorted to for various articles, ranging from an ox to an earth worm and an oyster. The poor ox—no it was to be a fat one—was to be sacrificed upon the altar of my life. It was to be slaughtered, and as soon as the entralls, etc., were removed, I was to lie down in the cavity of the abdomen and chest, and sleep, and I should wake restored to health.

As I had spent many sleepless nights in much more congenial beds, this experiment like thousands of others, was not tried, although the motives were appreciated.

There were times when by the will power, I could relieve the pain. Frequently I have been awakened by a violent attack of pain, which, in a few minutes, by the exercise of the will power, I could dispel, and then fall asleep again. Mental trouble, on several occasions caused the hand to swell and become very painful. During all these months, there never was any disposition at any time to take anodynes, as there was a feeling that though they might give some temporary relief, they would certainly render the system less able to bear the disease through which it was passing. Magnetism, human and spiritual, were the chief means of relief, and aided by good constitutional powers, they have carried me through this ordeal.

My friend, Joel H. Rhodes of this city, spent many hours faithfully, in giving me magnetic treatment, which always gave some relief. Mrs. Jennie L. Hildebrand, of Fond du Lac, now of Kansas City, Missouri, who was attending medical lectures here, also labored very faithfully in a similar manner, and in applying various substances to the hand. I owe much to both of these, and several others. Some two months ago, a friend was impressed to invoke the aid of my excellent friend, Dr J. R. Newton, who was then in Boston. He responded promptly, and wrote to me. I placed his letter on the arm that was diseased, and could feel the magnetic thrill running through the arm and over my body, and very soon perceived a favorable change—first in the general system, and then in the hand and arm.

I know that for this as well as many other things, I shall receive the smile of scorn from some of our good Bible believers, who, perhaps, have never read how "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Acts xix, verses 11 and 12.

That persons may be affected by disease sent in letters is well known, and we know that every one communicates some magnetism, either healthy or diseased, to objects around them. I had no difficulty in detecting the doctor's letters from all others by the feeling alone.

In the treatment by magnetism, I have learned that there were persons whose influence was positively injurious. This does not indicate a want of magnetic power, but only a want of adaptation to particular cases. Under Dr. Newton's influence, aided by the warm weather which is always congenial to me, I find myself entirely well, and ready to work more earnestly than ever. Many persons have been desirous of knowing something of the character of this persistent poison.

There are three classes of poison which affect the human system.

1st. Those which enter the circulation and affect the system through the blood.

2nd Those which are received through the skin into the subcutaneous tissues.

3d. Those which affect the nerves.

The first may be illustrated by the poison of the rattlesnake which enters the blood, and sometimes produces death in a very few minutes—mostly in a few hours. This poison may be rubbed upon the surface of the body or taken into the stomach, and if there be no abrasion of the tissues, it will not do any harm.

The second is the common poison which is received by contact with, or in some cases, the near approach of certain substances known as poisons. Several plants are of this character to many persons, though not to all.

The third class is the one in point where a poison was introduced into a nerve, and so far injured it as to produce violent pain, and to interfere with the healthy nutrition of the part over which the nerve acts. Hence magnetic treatment which is the life force from the nerves of other systems, is the remedy best calculated to raise the condition of the nerve to a healthy and normal standard.

The Progress of Religious Ideas.

There are few subjects more interesting to the human mind than this,—not only in itself, but as a measure of man's condition and development. The fact that man is a religious being is so universally conceded, that we will not pause to argue this. The fact that man is subject to the law of progress here and hereafter, is also admitted by most intelligent minds. The religious element of man's nature is irrepressible, and has ever been speaking out in some form of manifestation. The earliest and most crude of these, was through the form of fear, in the attempted worship of hideous monsters, disgusting reptiles and fabulous beasts. This worship which was mostly servile in its character, we are sorry to say has not all passed away; it still enters to too great an extent in the worship of the day.

The next expression of the religious element, and which is far more interesting to us, was that of the old Persian fire worshipers. Long before the historical times, this form began to manifest itself in the worship of the sun as the source of heat and light. We must accept the interpretation of the more modern fire worshipers, that they use these external forms as types and symbols of the Great Central Positive Source of all power, and then it became a beautiful and rational form of worship. We are sorry that modern theology has borrowed some of its most repulsive features from a false interpretation of this ancient belief.

These old Persians supposed, as Moses did at a much later period, and all mankind down to the days of Galileo, that the earth was a flat plane of vast extent, and that the suns and planets were upon the eastern shores of this great plane, and in the case of the sun by his own inherent powers lifting itself up, it gradually mounted to the zenith, whence it poured its most fervent heat upon the earth, bringing forth life in the greatest abundance, then descending down the western slope, it was often observed that it was surrounded by those golden glories which mark the setting sun, so beautifully described by Whittier:

"When the hazy clouds, pale relics
Of a recent storm, have drawn their
Thin grey shadows out upon the sky
And curtained it in beauty."

These old philosophers then supposed the sun was wearied with his journey, and that in his repose at night he had not only gone down to rest, but had found a fery lake in which to bathe himself and renew his vigor for the coming day, so that when he rose in the morning, he should go forth fresh and strong for the new journey of the day.

From this fabulous notion originated the popular idea in the churches, of a hell of everlasting fire, into which the souls of mankind are to be cast; an idea so repulsive, that it is fast losing its hold upon the minds of the people. We were speaking of this subject in the presence of a lad about ten years old; his mother requested us not to say any thing about it before Eddie.

"Why," replied he, "It don't make any difference, I have made up my opinion on that subject long ago."

"What is it?" said we.

"Why, I don't know anybody so bad in this world that I would be willing to burn them for half a minute, and I know God is better than I am, so I don't believe in any hell of that kind."

The greatest barrier to progress in religious ideas has been and still is, the idea of infallibility of certain writings and doctrines, than which there can scarcely be anything more absurd, from the fact that language and all human ideas, both those which it is capable of expressing and those of a still higher character, which it is not, are in themselves finite and fallible, hence it is the height of folly to talk of anything as infallible. It is just as impossible for a fallible mind to receive anything that is infallible, as it is for the finite to receive the infinite.

The crudities of the present system of theology are becoming more and more evident as the minds free from the trammels of false education, have been enabled to look at them. The doctrine of original sin, which, like that of an eternal hell, is a gross libel on the All-loving Father, is fast becoming obsolete. No parent believes their child sinful. So also of the cowardly and wicked idea of a vicarious atonement, in which we are to call upon a pure and innocent being to suffer and pay the penalty for our violations of the moral laws. An age of free thought and untrammeled inquiry will send these baseless ideas into oblivion, and with them, the absurd and disgusting idea of a physical resurrection, which is not only revolting to the human mind, but absolutely impossible, according to scientific demonstrations of the physical laws which are well understood to-day. To maintain these absurd ideas, it was necessary for the religious teachers to declare that inspiration had ceased, and then to oppose and cast all the ridicule they could upon every manifestation of spirit power, which tended in any way to throw light upon the condition of the soul after death. These two great errors are fast being numbered with the dead and fossilized remains of by gone ages.

A new spirit of inspiration is abroad in the world. The society of friends or Quakers were among the first to declare emphatically that inspiration had not ceased, and that it was not confined to one sex. But they saw only a part of this great truth; they based their ideas upon these Scripture declarations, "The grace of God that bringeth salvation hath appeared unto all men." "The light within," or Christ in the soul was all-sufficient.

The Spiritualists declare boldly that inspiration comes not only from God, from Jesus and the apostles and prophets of old, but also—and that which is of more practical value to mankind—from the spirits of our own dearly loved ones,—father and mother, brothers and sisters and kindred and friends, young and old, who have recently gone to the land of spirits, and that from all these sources, and from nature around us and our fellow men, there is a far more free and beautiful inspiration to-day than has ever before been recieved. Mankind have been progressing, in all ages, and have now arrived at a condition in which inspiration can be proved as positively as any other fact in science, and no reasonable man or woman need long be without this evidence.

The religious ideas of the day are undergoing very rapid changes, the most conservative are loosing the bonds which have bound the human soul. That dreadful tyranny of fear is passing away, and the more free and enlightened denominations are calling upon the people to search after truth for themselves, and not depend upon others either of the past or the present for authority, but to take the truths of the past as illustrations and correspondencies of like truths which must exist to-day, and which to profit, mankind must be fresh from the everlasting Fountain, and not mere shadows which contain no substantial food for the mind.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of change whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

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Religio-Philosophical Journal

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"The Pen is mightier than the Sword."

AXIOMATIC TRUTHS.

The Beautiful Relations that Exist in all the Manifestations of God.

"No addition can be made to infinity; nothing can be taken therefrom. If no addition can be made thereto, and nothing taken therefrom, there is a mutual relation existing between all things, and one part must strengthen and support the rest. If harmony originally existed in all things, could not the addition of discord thereto, be adding something to infinity which did not originally exist inherent within it?"

There seems to be an intimate relation existing between "all parts of this stupendous whole," to which Pope referred in a couplet that has so often been quoted as giving expression to an axiomatic truth. As we said last week,

"Each thing in its place is best;
And that which seems but idle show
Strengthens and supports the rest."

There is an intrinsic grandeur connected with the above stanza, that can not fail to attract the attention of the reflective mind. We have been led in the past to ignore the above statement altogether, and regard certain conditions connected with humanity, as being of that character that should be immediately banished from the earth, and a different order of arrangements instituted at once. This idea embraces within itself certain elements of weakness that the thoughtful mind can not fail to recognize at a glance—

"That which seems but idle show,
Strengthens and supports the rest."

is a proposition that would not meet the approval of those who are devotees to the doctrine of "immaculate conception," "vicarious atonement," and "endless punishment," and who, through their entire life, sin and repent, sin and repent in a sort of "see-saw" style, believing that they are the special favorites of God, and that Jesus constantly approves of the course they are pursuing. This class of would-be saints, of course, do not regard the whole human family as a unit, wedded together by mutual relations, and that one part, however weak and uncouth it may be, "strengthens and supports the rest."

In the dispensation of God, in His management of His children, and in those laws connected with the government of the material world, we find a consistency of expression when rightly understood, that demonstrates conclusively a foreknowledge of the results of all things.

To God we have ever been willing to ascribe certain attributes—viz: Omnipotence and Omniscience, and reasoning therefrom, we can come to certain conclusions which must be correct, or His omnipotence and omniscience would at once be destroyed, and a new order of things instituted at once.

Supposing God to be omniscient, that through his instrumentality the whole human family was created, and worlds and system of worlds were launched into the regions of space, what fact is established therefrom. A grand one indeed! for it shows conclusively that the omniscience that planned the creation, foresaw all things connected therewith, and, of course, could make no mistakes.

1. If God is omniscient, omnipresent and omnipotent, there can be no knowledge, no power, no thing whatever, outside of Him.

2. If He is omniscient he can make no mistakes.

3. If the material man is a part of the infinity of matter, the spiritual man is a part of the infinity of spirit. If one portion of the organic structure is a part of the infinity of God, all parts are equally so.

4. Man being a part of the infinity of matter, a part of the infinity of spirit, and a part of the infinity of mind, he must necessarily be a part of God, or there would be matter, spirit and mind outside of Him, giving room for antagonistic forces.

God being omniscient, He can make no mistake, and therefore,

"That which seems but idle show,
Strengthens and supports the rest."

Why so? If God foresaw the destiny of man, and through the automatic action of law or otherwise, allowed his creation, or directly caused the same, you may rest assured that his life is just exactly what it should be.

There is beauty and grandeur connected with the attributes of God, for their very existence demonstrates conclusively that man is a part of the great whole, and that whatever plane in life he may occupy, he is assigned that position designed for his ultimate unfoldment. It would be well, however, to consider another question connected herewith, and endeavor to come to a correct conclusion in reference thereto. We find the various elements of the universe so interwoven with each other, that we can only regard them as one grand whole, and that man in his make up, is a part of the same, and that each one respectively sustains and supports the rest. This must be the case.

1. If his material body is a part of the infinity of matter, it must "strengthen and support the rest." If not a part of the infinity of matter, then it would exist outside of the grand whole, which would be absurd.

2. If his spiritual nature is a part of the infinity of spirit, it must strengthen and support the rest. If not a part of the infinity of spirit, it must have been derived from some other source, which would have been impossible, for the infinity of spirit embraces all spirit.

3. If one part of the organic structure of man sustains and strengthens the rest, of course all parts, bearing mutual relations to the source from which they were derived, must strengthen and support the same.

4. If the power that exists in man is a part of the infinity of power, it must strengthen and sustain the rest, or there would be a power outside of the infinity of power, which would be impossible.

5 If one part strengthens and supports the rest, there can be no loss of power, for if there could be, then one part could not be relied upon to strengthen and support the rest, and the whole fabric of God's vast universe would totter and fall.

6. If one part strengthens and supports the rest, there can be no misapplication of power, for if there could be, there would be a conflict destroying the axiomatic proposition stated.

7. If one part does not strengthen and sustain the rest—what then? Then God is not all-powerful, and man should negotiate with him for peace, in other words, he had better, in the language of a distinguished Methodist, "Make his peace with God."

8. If there is power outside of God, he can not be all-powerful; if there is anything outside of Him, He can not be infinite. If He embraces all things in His organic structure, then one part strengthens and supports the rest.

9. We are the elements of life within God, the same as the animalcule are elements of life within us.

10. We circulate within the veins of Infinity, as it were, the same as the animalcule of blood circulate within the veins of the body.

11. There are elements of life within all life; elements of mind within all mind; elements of spirit within all spirit. The life of man is an element of life in *all life*. The life of the animalcule is an element of life in man's life. There is life within life until you reach the first cause, God. The tear has within it elements of life. There is life throughout all things and within all things; 100,000 animalcule in a pound of raw sugar; infinitesimal moving beings within the animalcule; in fact there is life within all life, and all taken together, constitutes the life of God—infinite life.

12. There are no dividing lines in Infinity. One element coalesces with another, and thereby strengthens and supports the rest.

Thus by a careful course of reasoning, assuming certain axiomatic propositions, we reach forth, culling grand truths, and coming to such conclusions that can not fail to excite thought within the mind. We love harmony, and therefore see discord nowhere. In all the dispensations of God, we behold veins traversing the same, bubbling up with the life blood of infinite intelligence, causing a pulse to beat with joy here and sadness there, with luxury here and poverty there, until it finally reaches the grand central heart, and pouring therein from all parts of God's vast universe, we find that the varied effects blend in harmonious action together, and that one part strengthens and supports the rest, causing heart throbs in the bosom of Infinity!

Harmony, we love thee! We recognize the beauty and grandeur of thy mission, and although you manifest yourself in the flashing lightning, in the moaning thunder, in the earthquake and in the terrific volcano,—although you appear in the human mind, in the manifestations of the varied passions of human nature, still we recognize how transcendentally grand is thy mission, knowing full well that that which seems but idle show, strengthens and sustains the rest.

"God gave to Saturn his concentric rings,
Within whose golden bands he whirls and swings.
Thus suns and systems tread the depths of space,
And leave no tracks for other worlds to trace.
Unending spheres revolve 'mid viewless skies,
Till lost in thought, imagination dies;
Yet all united, all one law obey,
Like little wheels that keep the time of day:
All speak one language to th' enraptured ear,
To every clime, that nature's God is here;
That He who rules all worlds with constant care,
Records His glorious image everywhere.

O God of nature, infinite in power,
Thy wisdom shines more radiant every hour;
Yet none but Thou can ever comprehend
Thy wondrous works, though ages never end.
Thy boundless being circles all extent,
Thy will, all worlds and beings represent;
Thy viewless shores of Thine eternal sea,
Are gemmed with worlds that know no God but Thee.
Yet though times, weak, irreverential man,
Hath such delusive vision of Thy span,
That he would measure Thee with square and rule,
As he saw fakes dimensions of a mule:
Hath such ideas of Thy most glorious head,
He would make Thee covet ram skins dyed in red;
Would wall Thy boundless limits to a house,
As children capture and incage a mouse."

VOLUME SEVEN.

Four years have elapsed since we commenced the task of publishing the RELIGIO-PHILOSOPHICAL JOURNAL, a weekly paper, and as its name indicates, devoted to the *philosophy of religion*—Spiritualism.

There was, probably, *never* a paper published which received more flattering encomiums from the public, without regard to sect or party than did this JOURNAL, for its high tone and independent character, as well as for the beauty of its mechanical execution.

Three years since, at this very writing, our only son, the Secretary of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, was prostrated by that fell destroyer of physical life, typhoid fever. Immediately after his translation to the higher life, two other members of our family were prostrated with the same terrible scourge,—remaining upon the verge of mortal life for three months. During that time, the work was consummated, which resulted in foisting the "*Spiritual Republic*" into the place of the RELIGIO PHILOSOPHICAL JOURNAL, and the giving away of the LITTLE BOUQUET. This was the work of a new administration, which ran its career in the brief space of *nine months*, and then was ousted from power by the almost unanimous will of the stockholders of the corporation; and by as unanimous a voice we were called back to restore order, if possible, out of the chaos that had been wrought, by the unprincipled men who, through fraud and misrepresentation, gained power but to destroy everything they touched.

Suffice it to say that the work of destruction had been so complete that no power could in reason attempt to restore the old corporation, which, by the new and corrupt administration had been changed to the name of "Central Publishing House." Our mission, evidently was, to take up our work where we left it.

In just one year from that number at which our beloved RELIGIO-PHILOSOPHICAL JOURNAL was suspended, to give place to the "*Spiritual Republic*,"—same month and day of the month,—*one year*, therefore, we resumed the publishing of the JOURNAL anew, in connection with Bro. John W. Smith. Well did we realize the task before us. Our own resources mainly, was the material staff upon which, we knew we had to lean. To inspire the public with confidence that the JOURNAL was not only to be a first-class paper in every respect, but that financial ability backed it, which would be unsparingly applied regardless of immediate returns, was a work that time alone would demonstrate. To that end, Mr. Jones, the present sole proprietor, pledged his honor and all of his worldly goods, which, thanks to a life of industry and economy, has proved to be ample for the task.

That confidence once lost is again rightfully restored, despite opposition, which has been in season and out of season, by those who sought to turn the influence of a well established and popular paper into an engine of opposition to mediums and physical phenomena, in Spiritualism.

The confidence that now obtains wherever the JOURNAL is read, in its ability to accomplish the work and fulfill the mission for which it was originally designed, inspires us to put forth continued efforts to make each succeeding number superior to any which has preceded it.

We would not be forgetful of the fact, but take pleasure in saying that our most able and worthy cotemporary the noble old "BANNER OF LIGHT" has extended to us every courtesy, and boldly expressed full confidence in the fact of the spiritual origin of our enterprise, and our ability, financially and otherwise to execute the work imposed upon us. Such sentiments, so often by that paper expressed, has done much towards restoring the confidence so justly our due, and for which we shall ever hold Bro. Colby its editor, in greatful remembrance.

While we would like, if time and space would permit, to discuss the reasons for the calamity above referred to, that early befel this enterprise, (and which we may sometime be inspired to do) suffice it to say, now, that it, like every other storm and convulsion in nature, however devastating and destructive to personal interests, is a part of the great economy of nature in its progressive unfoldments, while the weak disappear, the stronger survives, and is all the better for the ordeal passed. Our noble COTEMPORARY too, has shades in its history which now give form and beauty to its life picture.

In conclusion, we would heartily thank every soul who has worked for the circulation of the JOURNAL. We would like to take each one by the hand, and tender in person our heartfelt gratitude. Many have sent us from ten to two hundred new subscribers each. It would seem as if some unseen power has impelled—inspired men and women to work for its circulation. Thanks to both the seen and the unseen. To all we pledge ourselves to unceasing industry during the ensuing year, to make the RELIGIO PHILOSOPHICAL JOURNAL just what the times demand. In return, we have confidence to ask the patronage of all old subscribers especially, and a generous support by all others who admire an *independent press*.

THE MALE AND FEMALE ELEMENTS.

There are two forces in nature, one possessed by woman, the other by man, which, when united in harmonious action, produce one central power, which possesses treble the strength of each acting separately. This is a well recognized fact, therefore it would be well for man in whatever position in life he may be placed in, or whatever avocation he may be following, to secure the advice, assistance, sympathy and love of a woman whose nature vibrates in harmony with his own, and who will ever prove to him a faithful, true friend. Nature designed this; common sense teaches the necessity of the same, while the incidents of every day life attest to the necessity of united forces on the part of the male and female elements that tingle in the veins of all humanity.

Woman has a mission to man; man has a mission to woman—united together in the bonds of sympathy and love, they go forth in the world, enabled to accomplish some good.

All the acts of life bear with them the impress of the elements from which they are derived. The benevolence of man carries with it a male element, and whenever extended to his suffering brother, does not affect him the same as it would if proceeding from the gentle hands of a woman, from the simple fact that the act is impregnated with the male element of his nature, and the object of charity is not affected thereby, the same as he would be when the kindness is extended to him from the hands of a woman, for in the latter case, the female element would impregnate the act and the influence would be more beneficial.

These male and female elements extend throughout all nature. Some kinds of food that will make men weak and pusillanimous, will make women healthy and vigorous.

In woman we find an element of strength which is as essential to the happiness and power of man, as the food he eats. In man we also find an element that woman can not dispense with, if she wishes power and happiness.

The male element of man and the female element of woman, interblend with each other, forming a central power that sharpens the intellect of each, gives them clearer perceptions and enables them to cope more successfully with the trials of life and if allowed to harmoniously blend through the beautiful action of sympathy and love, supplies a deficiency in the organization of each, designed by nature, and without which neither can be as truly good, pure, or happy.

In case of the sickness of man, employ a woman as nurse, and that female element of hers will affect the medicine, the food, the very atmosphere of the room, and his recovery will be far more rapid than when nursed by a man.

This male element of the nature of man has an existence as such just as much as the blood, and was designed to be constantly invigorated by the female element of woman, and without that interblending it is never in its normal condition.

In the senate chamber, in the councils of the nations, in fact, everywhere, this male and female element should be blended in harmonious action, for any act of life that has upon it the impress of both, possesses efficacy which it otherwise could not.

Woman's nature is negative; man's positive. A steel needle inserted in a nerve of a woman and allowed to remain there a short time, will become magnetized, and will attract a needle that has been inserted in the nerve of a man; but will repel one that has been inserted in the same nerve of the woman, demonstrating plainly the existence of an element in the nature of man that differs in essential particulars from that of woman.

An exchange truthfully says that, "It is a wonderous advantage to a man, in every pursuit or vocation, to secure an adviser in a sensible woman. In a woman there is at once a subtile delicacy of tact and a plain soundness of judgment which are rarely combined in equal degrees in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do shabby things, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore seldom counsels you to do an imprudent thing. A man's best female friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to be without such a helpmate, female friendship he must have, or his intellect will be without a garden, and there will be many an unheeded gap even in the strongest fence. Better and safer, of course, are such friendships where disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendship with those much older and those much younger than ourselves. Female friendship is to a man the bulwark, sweetness, and ornament of his existence."

FAITH IN IMMORTALITY.

It is the frequent boast of the so called Christian clergy that theirs is the only faith which has a sure and undeniable foundation for a belief in immortality. This boast, if it were true, should have an influence that could not be denied upon its devotees, by enabling them to overcome their doubts, fear and sorrow, which it is their weakness to manifest at the translation of their friends beyond the River of Death. But one of the surest evidences that the Christian doubts his boasted evidences of immortality, is, the tears shed and manifestations of regret at the departure of some beloved friend, as well as his own evident fears of the Angel of Death.

We can scarcely believe the boasting Christian from all this evidence, when we have the facts before us that there are, what the Christian would call heathens, who evince a much stronger faith in immortality; although they may not claim that the evidences of their faith are written in a book. The boasting of which, is the Christian's weakness. The soul demands a stronger and more undeniable testimony, than a mere traditional story, however true it might have been. To believe as Christ did, we must have the evidences that he had; and to receive such evidence we must also have Christ's intuitiveness and unfoldment into the elements of truth. As an individual soul we can not disbelieve Jesus, for we have had evidence to convince us that he saw and felt the immortal truth of a life beyond the grave.

The faith of a true Spiritualist, therefore, does not rest upon tradition, but from occular demonstrations and intuitive insight and perception; which, after all is the only true and substantial basis for a belief in the soul's immortality; and this faith it is well known is largely possessed by the so-called heathens; particularly is this so among the Malays; an evidence of which we find in the report of a Malay funeral, reported in a late number of the *New Orleans Picayune*, which; in concluding this, we present to the reader.

"In the lower parts of the city are a few families of Malays. By what circumstances they ever removed to here is not known, but they preserve the customs and semi-barbarous superstitions that have distinguished their people and country. They bury their dead at night, and, like the American Indian, slaughter upon the grave some animal the deceased loved in life. Saturday afternoon a young girl died on Barracks street, and was buried Sunday night, in the old cemetery on Gentilly road. There being no priest of their religion here, the ceremony was performed by the oldest man of their country residing among them. He was clad in a long black robe, and preceded, on foot, the cortege which conveyed the remains to the grave. Arriving there, the tomb was anointed and a fish and some cake placed in the vault. This was accompanied by a ceremony at once solemn and impressive. This over, a bird was killed and laid on the breast of the deceased, while all the friends and relatives passed by the coffin, each one laying their hand on the head and saying in their native tongue the simple word farewell! No tears were shed. They do not view the transition of the soul an occasion of grief. The solemn parting is but a temporary separation, and the resignation they manifest, affords an example Christians might well conclude to imitate. The ceremonial over, the family returned home accompanied by their friends, and fruit and wine and bread is given to each in the name of the dead. By it they promise to preserve their constancy to each other, and by their love for the dead perpetuate their friendship."

"TRUE RELIGION."

The true religion consists in fidelity to one's own sacred convictions.—*N. Y. Independent.*

So if a man's convictions are that he should lie, steal, and have a dozen wives, he is as religious as the one who consistently keeps the ten commandments? What teachings!—*Central Baptist.*

Firstly, what logic! Are men convinced that they ought to sin? If so, what becomes of conscience? And to what can we appeal in thieves, liars, and polygamists? Secondly, what fairness! The word "sacred" is suppressed, and the virtuous paragrapher—cheated by himself—cuffs his horrid effigy. If we were to say, "A bad wife is a curse," and somebody were to leave out the "bad," and take us to task for the mutilated sentence, in the name of virtue, wouldn't he be a logician, and a model of saintly purity? Fair play, brethren, even when you plead for orthodox teaching!—*Church Union.*

The N. Y. *Independent*, *Central Baptist* and *Church Union*, have had a very quiet set-to, as can be seen in the above, and the probability is that no one's feelings were hurt, and that none of their readers were able to discern what they were driving at.

The main point at issue seems to be, however, in the statement of the *Independent* that, "True religion consists in fidelity to ones own sacred convictions." What interpretation should be given to "sacred convictions," should not be left to the *Independent*, *Baptist* and *Church Union*, but to each individual, who interprets them correctly when he does nothing that will injure himself or others, regardless of all belief in reference to God and his dealings with mankind.

COMPLIMENTARY.

This ably conducted exponent of Spiritualism should be in every household in the land. Its publisher deserves the thanks, as well as the patronage, of the many friends who have enlisted in our glorious cause, for his arduous efforts, against opposition from within and without, to make successful the institution established by him in Chicago several years ago. We are pleased to know that Bro. Jones is still exercising his energies in the same direction, for we learn by his advertisement in another column, that he will send out his paper on *trial* for three months, for the nominal sum of FIFTY CENTS. Surely this is a very liberal offer, and should be responded to at once.—BANNER OF LIGHT.

The foregoing is one of many complimentary notices the RELIGIO-PHILOSOPHICAL JOURNAL has received from the above named liberal cotemporary. Such favors are valued beyond all price. Our mission is not to make money in this enterprise, but to labor assiduously to promulgate the great truths of the philosophy of life—Spiritualism. To be appreciated in that noble work by the oldest and most influential journal in our ranks, not only inspires us with confidence, but greatly encourages *the people* to aid us in circulating the JOURNAL broadcast, to the enlightenment of the minds of men, as well as to remunerate us for money expended.

Personal and Local.

The city fathers of this youthful though vigorous city, we are pleased to note, are solicitious that their proteges shall have good and wholesome food. Tons upon tons of fruit and vegetables are arriving daily, and some of our merchants who dared to dispose of decayed and damaged fruit have been fined in sums as high as one hundred dollars; which, according to the reports of the Board of Health, has had a decided tendency for the better, upon the venders of fruits and vegetables in our markets.

The Rev. A. J. Fishback lectures at Crosby's Music Hall, during the remaining Sundays of this month.

Miss Nettie M. Pease lectures in Niles, Michigan, during this month, New York City during October, Philadelphia during November and Baltimore during December.

Mrs. Nellie T. Brigham lectures in Detroit during September.

Mrs. S. A. Horton lectures in Buffalo, N. Y., during the present month, East Saginaw during October, and in Niles, Michigan, during November.

The Spiritualists of Norwalk, Ohio, have become quite active and energetic in their movements. They have secured the best hall in the city, have secured Mr. Henry Houghton to lecture for them during September, October and November, and expect to hold meetings regularly.

Prof. Blackmer, musical director of the Chicago Progressive Lyceum, was present at the National Convention, at Buffalo, and entertained that body with some of his pleasing and excellent songs.

We are pleased to greet our friend, Dr. W. R. Joselyn, who has returned to Chicago and taken up his residence at 148 4th Avenue, where he will be found ready to meet all who desire his services as a healer and trance test medium. The Doctor's gifts are so well known as to render commendations thereof superfluous.

Peter West has handed us the following list of prices of which he desires his friends and the public to take due notice:

Answering written questions, ten or under, $2,00—mental questions, ten or under, $2,00—sealed letters, $3,00—clairvoyant examination to locate disease, $2,00—looking up absent friends, $8,00—locating minerals, from $5,00 to $10,00—sittings for slate writing, $2.00—business sittings, from $2,00 to $10,00.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

☞ Good mediums always in attendance.

NOTE.

Failing to receive the report of the convention from Brother Child in time for our compositors, we had the second day's proceedings set up from the Buffalo *Courier*. But his report arriving, we had the third and last day's proceedings set up from his official report.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of *fifty cents*.

Amusements.

MC'VICKER'S THEATRE.

"The Red Light;" or "Signal of Danger," with John Brougham as the star, is the attraction at McVicker's theatre, and draws full houses.

WOOD'S MUSEUM.

Manager Aiken has, this week, introduced a real sensational drama, bearing the title of "The Mariners Compass." With its thrilling pictures, magnificent effects and splendid cast, together with the re-appearance of Mr. J. W. Blaisdell, it is attracting crowded houses every night and at the Matinees.

Mr. Aiken has also in preparation, and will introduce on Monday evening, September 20th, a new play by Boucicult, "Formosa;" or "The Railroad to Ruin."

DEARBORN THEATRE.

This gem of a theatre is crowded nightly to witness the performances of Emerson and Manning's minstrels. They appear this week in a series of new characters and new plays; "The Mutton Trial—Life on the Mississippi—Steamboat Race—Terrific Explosion &c., &c.

CROSBY'S OPERA HOUSE.

This palatial resort, under the old management, C. D. Hess & Co., is announced to open on Monday evening, September 20th, for the express purpose of producing Boucicault's new play, "Formosa;" or "The Railroad to Ruin;" pronounced the greatest production of this talented author.

The piece has taken well at Niblo's theatre in New York, and it is confidently expected to draw full houses and have a long run here.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio-Philosophical, Publishing Association.

The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the Theme.

The first chapter treats of—Division of substances—The Source—they Number and Limits—Man a Duality—Spirit Intangible—The World Opens as Senses are Multiplied.

The second chapter treats of—Man Strange to Himself—Bees and Eyeless Fish may See in the Dark—Matter, how Determined—Magnetism and Electricity—their Choice of Character—Force—What it is—The Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of—

The fourth chapter treats of the Duality of Man—The Spirit Body only Lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moves and Tips—The Fox Girls—Media—Spiritual Atmosphere around the Body—Magnetization—Snakes Charm Birds—Spiritual circles—Spirits magnetize Mesmer—Religious Conversions Through Magnetism.

No little work has ever been published which abounds with more intensely interesting and instructive matter.

Price 25 cts. Postage 2 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

PUBLIC MEETINGS.

Speakers' Convention.

To the Speakers and Spiritualists of the West:

We, the undersigned, invite you to meet us in convention at Racine, Wisconsin, on Thursday, September 30th, and Friday, October 1st, 1869, at 2½ p. m., in the Court House. Then and there to take into consideration the wants of speakers in regard to engagements, pay, and other matters belonging to our calling.

We also wish to consider a Fraternity Association, looking to the care of ourselves in the future, and any other business of importance that may present itself for consideration.

The time has come, Brothers and Sisters, when we need each other's help, sympathy and love. Some of us who have been long in the field, are tired and need rest, but have no home. Literally, we are as Jesus, we have no place to lay our heads when sick and weary from the toils of our calling. Come then, let us take counsel together, and prepare us a home in true hearts, that we may, bye-and bye, He down in peace, with our true earthly Brothers and Sisters to kindly close our weary eyes, while the Brothers and Sisters of the Summer Land may lead us in peace over the rolling river of change. Come let us take counsel together in sweet brotherly love. Come one, come all, and let us have a meeting productive of great good. Let us have no axes to grind—no theological stake to drive. Let this be a council of Brothers and Sisters, looking forward to a time when we shall need each other's help and sympathy.

The friends at Racine have kindly offered to provide for all speakers.

E. V. Wilson.	J. M. Trowbridge.
M. J. Wilcoxson.	H. S. Brown, M. D.
Milton T. Peters.	Paulina Roberts.
Addie L. Ballou.	Mrs. J. S. Fuller.

W. D. Blain, M. D.

Quarterly Meeting at Nunica.

The Quarterly Meeting of the Spiritualists of Nunica, will be held in a grove near the residence of Asa Bartholomew on the 25th and 26th inst. Mrs. L. A. Pearsall is engaged as speaker, and E. V. Wilson is expected to be present. A cordial invitation is extended to all.

Come friends, and let us have a good time.

ASA BARTHOLOMEW.

Two Days' Meeting at Quinnebago.

The Spiritualists of Winnebago Co., Ill., will hold a two days' meeting at the Free Church in the village of Roscoe, on the 25th and 26th of September.

Good speakers will be present to address the meeting, and a good time is expected. Arrangements will be made to entertain those who come from a distance. Per order of Committee.

JAMES LOVE.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and flow of soul.

By order of Com.

Two Days' Meeting.

The Spiritualists of Roscoe and vicinity will hold a two day's meeting at the Free Church, in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting, and a good time is expected.

Arrangements will be made to entertain those who come from a distance.

Per order of Committee.

JAMES LOVE.

Kansas State Convention.

The State Society of Kansas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 133 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

F. L. CRANE, President S. S. K. S.
SAMUEL HALL, Sec'y.

Northern Wis. Association of Spiritualists.

The Annual Meeting of this Association will be held at Oakfield, Fond Du Lac county, Wisconsin, Saturday and Sunday, 25th and 26th of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.
L. D. NICKSON, Vice Pres't
RUTH A. FLORENCE, Sec'y.

SPECIAL NOTICES.

Spence's Powders.

The ingenuity of man has never devised a remedy for the **Fever and Ague, or Chills and Fever,** equal to the **Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders.** I have known a single Box to cure two or three cases, radically and permanently, in twenty-four hours. See advertisement in another column. **Mailed, post paid, on receipt of $1,00 for one Box, or $5.00 for six Boxes.**

Address, **Prof. Payton Spence, M. D., Box 5817, New York City.**

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vol. vi, no. 23—tf.

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A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carelessly sang a familiar old song,
While viewing the cars—horses, and such.—
The Irish—the Scotch—the French and the Dutch,
And the strange advertisements of those latter days,
On the Bulletin-Boards, for concerts, and plays,
When all of a sudden I saw something new,
On nice printed paper in Red, White and Blue!
It told of the virtues of something so neat,
So handy—so harmlessness perfect, complete,
For coloring out the mustache or hair,
With—cloth—paper, or shipping, or care,
And—mighty—but the color is "fast,"
And like a chameleon, it sticks to the last!
In reading I pondered, and thought of my hair,
Now as "gray as a rat," also so glossy, and fair.
I hunted and found it—I bought it, and tried,
When all my gray hair, in a "puff" stepped aside!
My wife exclaimed—I feel twenty years younger—
I will marry next week—no use to wait longer,
I will have new wife, and the comforts of home,
For all will be gained by the **New Magic Comb.**

You see I found that Comb at 192 South Clark St., where they have a new store full of the same sort. Don't forget the place. Know—Sign and address **MAGIC COMB AGENCY,** 192 South Clark St., Chicago Illinois, and you shall receive the **MAGIC COMB** by mail post-paid.

U. B. WISE.

THE PATENT MAGIC COMB.

Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest trees,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing foam
And **BEAUTY** is the special work
OF **PATTON'S MAGIC COMB**

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a **BEAUTIFUL** dark Brown or Glossy Black, you will enclose $1.25 to The **MAGIC COMB AGENCY,** 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders wish for the **PATENT MAGIC COMB** to put in tomarket, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

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B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M PEEBLES.

St. Louis, Mo., Nov., 1868.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out, and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarty and he lives in this place, No. 118 Prospect St. Yours Fraternally.

ABBY M. LAFFLIN PERRIE.

Georgetown, D.C., January 7th, 1868.

Taylor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying business and will to send and get a set for a sample, and go to soliciting for them. They are so light, so easily carried under the arm, and once in by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

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A revelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living bodies of the "Shakers." The spirits of Washington, Franklin, Penn, Stephen Girard, Tyrone Power, Rev. George Cookman, General Harrison, St. Patrick, Napoleon, Shakespeare, John Wesley, Robert Burnett, Byron, George Fox, and hosts of distinguished men and women of the Past, who take possession of, and discourse through, the living bodies of the "Shakers" of New York, giving wonderful information respecting the events of their life-time, and their opinions of present criticism concerning those events, as well as their immediate condition in the World of Spirits.

This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom st. Philadelphia, and may be obtained of booksellers and newsdealers generally.

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DR. W. & MRS. P. J. CLEVELAND,

Have permanently located at 131½ Madison street, Rooms 55 and 56, Chicago.

From long experience in treating the various diseases to which the human family is subject, we feel confident that we can restore to health all who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice.

All acute; also removed instantly by laying on of hands.

☞ Special attention given to the treatment of all Female Disease, by Mrs. CLEVELAND, who is a Clairvoyant and can perfectly diagnose disease, either present or absent. Send name, age and residence.

Consultation and diagnosis, $1.00.
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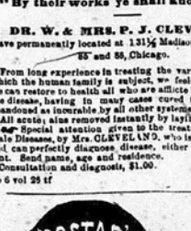

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☞ Use "**COSTAR'S**" **CORN SOLVENT.** For Cuts, Bruises, Bruises, Old Sores, etc.,

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A Book for Every Child.

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This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

Parents would read and give it to their children or impart to them a knowledge of its contents. Price only 20 cents.

Address S. S Jones, 192 South Clark street Chicago.

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER.

A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

Price, 30 cents—two cents additional for postage.

The following is the beautiful chorus:

Write, write, canny Planchette!
Set the truth—echos humane!
Write, write, canny Planchette!
Answer, angels coming, coming, angels coming.

For sale at this office.

vol6 no25

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No. 26, Vol. 5, tf.

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THE PLANCHETTE MYSTERY.

Interesting Particulars—the Mysterious Agency—Illustrations of its Power.

THEORY SECOND—IT IS ELECTRICITY, OR MAGNETISM.

That electricity, or magnetism (a form of the same thing), is the agent of the production of these phenomena, is a theory which, perhaps, has more advocates among the masses than any other. It is the theory urged by Mr. Headley with a great amount of confidence in his article already referred to; and with his arguments, as those of an able and, in some sense, *representative* writer on this subject, we shall be principally occupied for a few paragraphs.

When this theory is offered in seriousness as a final solution of the mystery in question, we are tempted to ask, Who is electricity? what is his mental and moral status? and how and where did he get his education? Or if by electricity is here simply meant the subtile imponderable and impersonal fluid commonly known by that name, then let us ask, Who is at the other end of the wire?—for there must evidently be a who as well as a what in the case. But when the advocates of the electrical theory are brought to their strict definitions, they are compelled to admit that this agent is nothing more than a medium of the power and intelligence manifested. Now a medium, which signifies simply a middle, distinctly implies two opposite ends or extremes, and as applied in this case, one of those ends or extremes must be the source, and the other the recipient of the power or influence that is transmitted through the medium or middle; and it is an axiom of common sense that a medium can be a perfect medium which has nothing to do with the origination or qualification of the which is intended simply to flow through it, or which is not absolutely free from action except as it is acted upon. That there are so called mediums which refract, pervert, falsify, or totally obliterate the characteristics of that which was intended to be transmitted through them, is not to be denied; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

If the little instrument in question, therefore, is, through the medium of electricity or any other agency, brought under perfect control and then driven to write a communication, the force that drives and the intelligence that directs it cannot be attributed to the medium itself, but to something behind and beyond it which must embrace *in itself* all the active powers and qualifications to produce the effect. Now let us see where Mr. Headly gets the active powers and qualifications to produce the phenomena manifested by his Planchette. He shall speak for himself:

"That a spirit, good or bad, has anything to do with this piece of board and the tips of children's fingers, is too absurd a supposition to be entertained for a moment. We are driven, therefore, to the conclusion that what is written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from communication with other minds through another channel than the outward senses. At all events, on this hypothesis I have been able to explain most of the phenomena I have witnessed. I had, with others, laughed at the stories told about Planchette, when a lady visiting my family from the city, brought, as the latest novelty, one for my daughter. Experiments were of course made with it, with very little success, till a young lady came to visit us from the West, whose efforts with those of my son wrought a marvelous change. She was modest and retiring, with a rich brown complexion, large swimming eyes, dark as midnight, and a dreamy expression of countenance, and altogether a temperament that is usually found to possess great magnetic power. My son, on the contrary, is fair, full of animal life, and enjoying everything with the keenest relish. In short, they were as opposite in all respects as two beings could well be. As the phenomena produced by electricity are well known to arise from opposite poles, or differently charged bodies, they would naturally be adapted to the trial of Planchette."

Mr. H. now finds the mysterious agency, "electricity," completely unchained, and under the hands of this couple, Planchette becomes "very active." Indifferent to its performances at first, he was induced to give it more serious attention by the correct answers given to a couple of questions asked in a joking manner by his wife, concerning some love affairs of his before they were married, and which were known to none present except himself and wife. Of course these answers, being in his wife's mind when she asked the question, were supposed to be "communicated through the agency of electricity or magnetism to the operators," and the mystery was thus summarily disposed of. But an interest being thus for the first time aroused in Mr. H.'s mind, he proceeds to inquire a little further into the peculiarities of this new phenomenon, and proceeds as follows:

"Seeing that Planchette was so familiarly acquainted with my lady friends, I asked it point blank: 'Where is Mary C——?' This was a friend of my early youth and later manhood, who had always seemed to me rather a relative than an acquaintance. To my surprise it answered, 'Nobody knows.'

I supposed I knew, because for twenty years she had lived on the Hudson river in summer, and in New York in the winter.

'Is she happy?' I asked. 'Better be dead,' was the reply.

'Why?' 'Unhappy' was written out at once. 'What makes her unhappy?' 'Won't tell.' 'Is she in fault, or others?' 'Partly herself.'

I now pushed questions in all shapes, but they were evaded. At last I asked, 'How many brothers has she?'

'One,' was the response. 'That,' said I, 'is false;' but not having heard from the family for several years, I asked again, 'How many did she have?' 'Three.' 'Where are the other two?' I continued. 'Dead.'

'What is the name of the living one?' 'John.' I could not recollect that either of them bore this name, but afterward remembered it was that of the eldest. Now I had no means of ascertaining whether this was all true, but convinced it was not, I began to ask ridiculous and vexatious questions, when the answers showed excessive irritation, and finally it wrote 'Devil.' I then said: 'Who are you?' 'Brother of the Devil.'

'What is your occupation?' 'Tending fires.' 'What are you going to do with me?' 'Broil you.'

'What for?' 'Wicked.'

Now while I was excessively amused at all this, I noticed that the two young operators were greatly agitated, and begged me to stop. I saw at a glance that the very superstitious feeling that I was endeavoring to ridicule away, was creeping over them, and I desisted. * * *

Another day I asked where a certain gentleman was who failed years ago, taking to his fall a considerable amount of my own funds. I said 'Where is Mr. Green? 'In Brazil.'

'Will he ever pay me anything?' 'Yes.'

'When?' 'Next year.'

'How much?' 'Ten thousand dollars.'

Neither of the operators knew anything about this affair, and the answer, 'Brazil,' was so out of the way and unexpected, that all were surprised. Whether the man was there or not, I could not tell, nor did I know if he ever had been there—indeed, the last time I heard from him he was in New York."

Now, observing that no conscious or intelligent agency in shaping these answers is assigned to the young persons whose hands were upon the board, and who, it appears, did not know anything of the persons concerning whom the inquiries were made, it would, perhaps, (as we desire nothing but a true philosophy on this matter,) be worth while to look a little critically at the answers and statements that were given, and the further explanations propounded by Mr. H. For convenience, they may be classified as follows:

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Such were the answers to the questions: "How many brothers did she [Mary C——] have?" "Where did she formerly live?" He tells us that "the pencil slowly wrote out in reply: 'Catkill,' leaving out the s;" and adds: "Of course, this place was in my mind, though neither of the young people knew anything about the lady or her residence."

2. Answers that he does not know were in his mind, but supposes they must have been. Thus, in his own language, while commenting on the answers to questions respecting Mary C—— and her brothers: "Nor can I account for the answer 'Unhappy,' unless unconsciously to myself there passed through my mind that vague fear so common to us all when we inquire about friends of whom we have not heard for years. The death of the two brothers baffled all conjecture unless I remembered that during the war I saw the death of a young man of the same name, and I wondered at the time if it was one of these brothers—whether they had joined the army." So also of Planchette's answers to the questions respecting Mr. Green, locating him in Brazil, and saying that he intended to pay him (Mr. H.) ten thousand dollars the next year. While Mr. G. had last been reported to Mr. H. as being in New York, and the latter did not know that he had ever been in Brazil. But Mr. H., after thinking over a certain conversation which he had previously had with Mr. Green respecting a business journey to South America, remarks: "Brazil doubtless often occurred to me—in fact, I was conscious on reflection that I had more frequently located him in that country than in any other. So when the question was put, it would involuntarily flash over me without my being conscious of it, 'I wonder if he has gone back to South America, and if his venture is in Brazil.' Magnetism caught up the flashing thought and put it on paper." Such is his hypothesis to explain an hypothesis!

3. Answers which he not only knows he had in his mind when the questions were asked, but which were directly contrary to his mind or opinion. Such were answers to several questions occurring in the conversation about Mary C——, as, "better be dead;" "unhappy;" fault "partly herself;" has *one* brother; which latter statement was so directly contrary to his mind that he even pronounced it false, until he thought to inquire how many she *did* have.

4. Answers which were not right in his mind, but which he directly pronounces false, and thus dismisses them. Such, for instance, is the answer, "Nobody knows," to the question, "Where is Mary C——?" "That this," says he, "was false, is evident on the very face of it."

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which electricity and magnetism are made to accomplish.

I do not dispute that there is such a power of the human mind as that known as clairvoyance. I have had too many proofs of this to doubt it. But I have had equally positive proofs that the development of its phenomena is dependent on certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities, enabling his psychic emanations, so to speak, to sympathetically coalesce with those of a person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence can not take place where there is the slightest psychic repulsion or antagonism to the clairvoyant on the part of the interrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner unless there is on his mind a clear and distinct definition of the matters of which he seeks to be told.

But even in class No. 1 of the above series we find that electricity, hitherto believed to be only an imponderable and impersonal fluid, has, upon Mr. H.'s theory, been able to accomplish the revealment of secret thoughts entirely independent of all these conditions. It is distinctly stated that those young persons whose hands were on the Planchette knew nothing whatever of the matters which form the several subjects of inquiry; and for aught that is stated to the contrary, they appear to have been perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headly here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to be necessary to a successful clairvoyant diagnosis of inward thoughts. And yet electricity overleaps all these obstacles, seizes facts that occurred many years previous, some of which were known only to Mr. H. and wife, others only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there were no other phenomena connected with Planchette, this alone might well challenge the attention of philosophers.

But if this is wonderful, what shall we think of the achievements of this same electricity and magnetism in revealing facts of the second class—facts which the questioner himself did not and does not now know were in his mind, but only supposes they must have been? Think of a diffused element of nature, which from the dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assuming intelligence and volition, burrowing into a man's brains, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of his memory, and finally coming to the mere fossil of a (supposed) experience from which the last vestige of memory-life had departed, and seizing this incident, it moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that spicy colloquy in which Planchette writes the words "devil," "devil's brother," "stir fires," "broil you," etc.? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance to the questions that were being asked." Curious, is it not? to see electricity seizing hold of this irritation, that horror, the other fright, and such and such a superstition, repugnance and disgust, and, carefully arranging these mental emotions, building them up by a mysterious mason-work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the flesh than any one of the latter differed from another! And this individuality, too, putting forth a volition which was not their volition, moving the Planchette which they did not move, making and arranging letters which they did not make and arrange, writing intelligent words and sentences which they did not write, and then causing this creation to assume the name and character of a regularly built "devil"—a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were sorely afraid of it! Surely, if electricity can do all this, then electricity itself is the devil, and the less mankind have to do with it the better.

But more wonderful still. It appears that electricity can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically contrary to his mind, as in the answers of class No. 3. Here electricity swings loose, and becoming completely independent, commences business on its "own hook." Not only so, but it even goes so far beyond the sphere of Mr. H.'s mind as to *fib* a little, giving at least two answers which this writer pronounced false, as noted in class No. 4—thus giving a still more signal display of its independent powers of invention—naughty invention though it was.

Seriously, had not friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Planchette, and that more wonderful personage, Mr. Electricity, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the revered author of "Planchette, or Spirit-rapping Made Easy," in the *Ladies Repository*.

I find it difficult to get at the idea of this writer, if indeed he himself has any definite idea on the subject. By the title of his article, however, and several expressions that occur in the body of it, he seems to associate the performances of the Planchette with a somewhat extensive class of phenomena, in which spirit-rappings, table tippings, etc., are included. He says:

"Twelve years ago I took pains to study the matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that as regarded 'trance mediums,' the cause was due to one third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashish (Indian hemp) played an important part. It was proved that young ladies purchased written speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odylic force; but so far as we can see, without proving any necessary connection between these forces or either of them, and the subject which he aims to elucidate. Quoting a former article of his, he continues:

"The magnetizer of whom I spoke (an exposer of rappings) threw himself into magnetic connection with the table, and willed it to move hither and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get a large propelling wheel, to which we will connect our machinery. We will then engage a company of mediums who shall get into rapport with one wheel, and stand willing the wheel on in its evolutions. * * * It a table may be made to spin around the room, why not a wheel be made to turn as well?"

The writer certainly deserves credit for this sage suggestion, and a patent for his machine; but whether he will succeed in making it operate satisfactorily without calling into requisition the "monomania," the "hashish" and the "opium," remains to be seen. He then goes on to describe Planchette, and afterward continues:

"The mysterious little creature is called Planchette, and is no humbug. And it conforms to all the customs of the old-time tipping tables. The operator magnetizes Planchette, and by a mysterious will-power causes it to answer questions. Before giving illustrations, we may as well state the laws that seem to govern it. First. It will answer correctly, if the operator knows the answer. Second. While it will answer other questions, in all our experiments I have never engaged it that never answered correctly. Third. If a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But *in all cases*, in our experiments, some ruling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, First: That the "operator" does not "magnetize" the board at all, nor does he exercise any "will-power" over it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind, what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? Secondly: If by his *second* and *third* specifications of the supposed laws which govern Planchette, he means to imply that it will not tell, often tell, and tell with remarkable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified by thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be correct, as whether answers and communications can be given at all, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligence?

The writer under review, after all, acknowledges his incompetency to unravel this subject, by saying:

"There are mysteries in Planchette. No one is ready to explain the mysterious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomena, table tipping and all, are produced by magnetism and electricity. * * * It is useless to ignore these things, or to laugh at them. It were better to account for them, and subject the influence to the power of man. When some scientific man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-rapping mania will destroy no longer."

One might almost regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending "scientific man," we might have been spared this diatribe of jumbled electricity, magnetism, will-power, opium, hashish, monomania, and driving wheels.

ELECTRICITY HAS NOTHING TO DO WITH IT.

From such and varied observation and experiment in reference to the performances of Planchette, and of kindred phenomena, now extending over a period of about twenty years, I here record my denial, in the most emphatic manner, that electricity or magnetism, properly so called, has anything to do with the mystery at all, and call for the proof that it has. That a certain psycho dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Od," or odylic force, may have some mediatorial part to play in the affair, I do not dispute, nor yet, for the present, do I affirm. But though this agency has sometimes been identified with what, for the want of a better term, has been called "animal magnetism," it has yet to be proved, I believe, that there are any of the properties of the magnet, or of magnetism, about it, even so much as would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis that electricity or magnetism is concerned in the production of the phenomena in question, has never yet had an origin in any high scientific authority. This is accounted for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsity of such a hypothesis with the greatest ease. For an experiment, place your Planchette upon a plate of glass, or some other non-conducting substance. Attach to it a common pith-ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a grain passes from the medium to the board, the pith ball, to that extent, will be deflected from its position. By means of the Torsion Balance electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Planchette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in question are caused by electricity till you have proved it positively and beyond all dispute.

In the discussion of this electrical theory we have occupied more space than we originally intended, but we have thought it might be for the interest of true science to exhibit, once for all, this ridiculous and yet very popular fallacy, in its true light.

THIRD—THE DEVIL THEORY.

This theory, which appears to have many advocates, is well set forth in the following extracts from an article published in the Philadelphia *Universe*, a Catholic organ:

"Neither the sight of the eye, nor the touch of the hand, can discover the spring by which Planchette moves. Therefore it is not, in its movements, a toy. It moves—undoubtedly it moves. And how? Intelligently! It answers questions of any kind put to it in any language required. It does this. This can not be done but by intelligence. Well, by what description of intelligence? It can not be supposed that the Divine intelligence is the motive; for how can God be conceived to make such a manifestation of himself as Planchette exhibits?"

"A corresponding reason cuts off the idea that it is presided over by an angelic intelligence; and it is evident to all that a human mind does not control it. There is but one more character of intelligence—that of evil spirits. Therefore Planchette is moved by the agents of hell. * * But why should the devil connect himself with Planchette? * * * We suppose that the experienced scoundrel is ready to do anything human wickedness may ask him when souls are the price of the condescension. But his reasons for particular manifestations are of small importance here. Facts are facts, and the point is, that Planchette is not a toy, that it is moved by an intelligence, and that the intelligence that moves it is necessarily evil. We would therefore advise all who have a Planchette to build for it a special fire of pitch and brimstone.* * * No one has a right to consult the enemy of God. They who do so, are in danger of becoming worshipers of the devil, and of dwelling with him forever."

This theory has at least the merit of being clear, definite, and easy to be understood, if it is not in all respects convincing. But here we have an exemplification of the old paradox of an irresistible force coming in contact with an immovable body. The Catholic priest tells us that Planchette is *not* a toy; that it moves by an intelligence and volition that is not human; that its moving and directing power is of the devil. The Rev. Dr. Patton, in his article in the *Literature* (heretofore referred to), tells us that "It is a philanthropic toy, which may be used to bring to light hidden connections of mind and body, and to refute the assumptions of spiritism;" and the Rev. A. D. Field, in his article in the *Ladies' Repository*, backs up Dr. Patton by saying, that it is "a mere toy," "is no humbug," "is of "some use;"—and concerning the devil theory of the general power which moves and other physical bodies, he says: there is "too often the merit of gentleness to make the theory acceptable." The "immovable body" here, is the authority of the Catholic priest; the "irresistible force" is the authority of our clerical brethren representing Protestantism; and after this fair impingement of the latter upon the former, we shall, perhaps, have to adopt a compromise solution of the problem, by saying that the "immovable body" has been moved a little, and that the "irresistible force" has been resisted some.

But this devil theory, if what the Bible teaches us concerning that personage is true, is encumbered with other difficulties; and the first of these is, that the devil, however wicked, is not a fool. If he should set a trap for human souls, he would not be so stupid as to tell them there is a trap there. When approaching human beings, he assumes, as the good book tells us, the garb of an angel of light; but it is not likely that he would ever say he is the devil, as Planchette sometimes does—at least until he felt quite sure of his prey. And again, when, in a case slightly parallel with cases sometimes involved in the question in hand, the captious Pharisees accused the Savior of men of casting out devils by Beelzebub the prince of devils, he argued that "if a house or a kingdom be divided against itself can not stand. Now Planchette, I admit, is not always a saint—in fact, she sometimes talks and acts very naughtily as well as foolishly; yet at other times, when a better spirit takes possession of her, she is gentle, loving, well disposed, and does certainly give most excellent advice—advice which could not be heeded without detriment to the devil's kingdom, and which, if universally followed, would work its overthrow entirely. It is inconceivable that Satan would thus tear down with one hand what he builds up with another. But just at this point I wish to say, I think there is need of great caution in consulting Planchette on matters of a weighty or serious nature, lest one should extort from her mere *confirmations* of his own errors, either in doctrine or practice; and that nothing should in any case be accepted from it that is repugnant to the established principles of the Christian religion. But we are after the *science* of the thing now, and for the present, that is our only question—a question, however, which the devil theory, as will appear from the foregoing, does not seem fully to answer.

Continued next week.

MINNESOTA.

Report of Mrs. F. A. Logan.

BROTHER JONES:—As I have heretofore occasionally reported missionary labors for the BANNER OF LIGHT, I herewith send a little of my experience for the JOURNAL, of labors not performed. First in order is a letter received from a post master, which I will enclose with what followed. I had written him that I was going down the rail road to St. Paul, and should stop and lecture on temperance, if the friends of the cause desired, and would make all necessary arrangements.

Arrived Saturday evening; minister met me at the boat; took me to his pleasant home; had tea ready for me, his amiable wife doing the honors of the table. On retiring to the parlor, the following catechism was brought into requisition. "You wrote that you had recommends that you would show us on your arrival."

"I have," and produced one from a Lodge, recommending me to the public generally, and eulogizing my efforts in Waupun, Wisconsin; and another, an editorial, where the court house was filled and the audience listened with rapt attention for over an hour, and afterwards established a Star Army of about fifty children, who might long live to hail the coming of Mrs. L. among them.

"Have you no recommend from the clergy?"

"I have not."

"O, I am sorry. Are you a member of a church?"

"I am not. I was a member of the Baptist church sixteen years, but am not now."

"Do you lecture on other subjects?"

"I do, on the various reforms of the day."

"Are you a Spiritualist?"

"I am."

"Well, I wholly ignore that doctrine, and by allowing you to lecture in our church would look like endorsing you, and therefore your religion."

"I was not aware, sir, that a person to lecture on temperance, was expected to go into the particulars of their religious belief, or that their peculiar belief had to be brought into a temperance lecture."

"Well, what is your manner of treating the subject? I wish to know whether it would be appropriate for the Sabbath day."

"My manner is this. To give what I consider some of the causes of intemperance. To give statistics of the amount of ale and liquors manufactured annually; also the number of groggshops to the number of inhabitants in many of our large cities and to relate some thrilling incidents as the result of this direful traffic, and to give my ideas of the only permanent radical cure for this great evil."

By this time the children had come home from teaching, and the house was quite full. Arrangements had been made to take me to Captain Jenk's, to stay all night. He is a nephew of S. B. Brittains, of New York. The minister accompanying me, was sorry I had not notice had been given; wanted nothing to do with Spiritualism.

"But the Bible teaches it," I said. "Who communicated with John the Revelator, on the Isle of Patmos? It most certainly was a spirit—one of his brethren and of the prophets."

"Yes; I believe that, but then the Bible everywhere discards Spiritual manifestations," he said.

We had reached the house, and after introducing me to the gentlemanly appearing captain, and his amiable lady, he bade us good evening, and returning in about half an hour, said he had seen the postmaster, and asked if I would as soon lecture Monday evening.

"Have not my bills been posted, and notice published? I never fail to meet my obligations, my appointments, if health permits," I said.

"I would rather have you lecture Monday eve, if you must lecture, but then I had rather you would not lecture at all. I shall not be there, but will give the notice for the lecture Monday evening, if you say so." I replied that I would think of it and send a note in the morning.

"Let the spirits tell you in dreams," he ironically remarked, with an assumed pleasantness. "I have investigated Spiritualism a few years ago; had a bundle of papers sent me called the BANNER OF LIGHT. I consider it the "banner of darkness." Here's my daughter teaching school on the prairie, boards at the hotel where Spiritualists must listen to profanity and infidelity every day in their Spiritualism."

"If the landlord rightly informed me," said I, "his wife had a shock of paralysis a few years ago, and was confined to her bed. Indeed, one side was so affected that she could not feel the prick of a pin, and in July a medium by the name of Wm. Wakefield from Osseo, with a few treatments, in the short space of twenty-four hours, had her up and walking."

"Yes, yes! I know—cured by an Indian! ha! ha! the spirit of an Indian, (ridiculing the idea as much as possible) the spirit of an Indian, yes sir, an Indian—he could not come into a good for evil. But to come right to the point about lecturing Monday eve; I shall not hear you! I would rather pay your fare to the place you are going."

"To get rid of me, I suppose?"

"Yes, to get you out of my house with your Spiritualism; the very thing that I would discard and keep out. I don't want you to build up what I am endeavoring to pull down."

"Perhaps I had better not lecture then, for I always gain an influence over some minds, especially the young, by inspiring them with temperance principles and holy aspirations."

Ah! that's what I fear,—your influence. I want nothing to do with Spiritualism."

"I would like to meet you, sir, in private or public discussion on this subject. I should prove from the Bible that Spiritualism is true, and that Jesus healed in the same manner that our mediums do to-day."

"Ah! yes; you pretend to be as good as Jesus."

"I really would like to be," I said. "Were he to come here to-day, he would hardly find a place to stay over night, and the sexton would rear him away back in a pew, if, perchance, he could gain an entrance into a popular church at all. His poverty, simplicity and meekness would hardly be tolerated by certain classes of mind; but we will come to the point. If you have a mind to have the lecture according to appointment and will come and officiate, and pray earnestly that nothing may be said in the lecture but what is in exact accordance with the strictest rules of propriety or religion, I have faith to believe that your prayer will be answered, nevertheless, since we were to meet in your church, I must submit to your disposal of the subject. I am here, and ready to fill the appointment."

The Rev. M—— said to his audience that the notice for the temperance lecture having been withdrawn, they would meet at the usual hour for conference and prayer meeting.

O, I wonder how high the minister's prayers ascended.

Great Spirit, into Thy hands I commend my all. If spirit friends led me here because of Thine Omnipotent power, "it is well;" for all these experiences but nerve us to battle with the wrong,—to overthrow crumbling creeds,—to remove the rubbish and prepare the foundation for more beautiful structures, whose symmetrical proportions shall be of sufficient dimensions to hold all of earth's weary benighted children. The poor fisherman may find shelter there, and the Nazarene whom Jesus could not condemn, and the poor despised medium shall not be turned empty away, love will be the only ruling principle, and wisdom the guiding star.

Sent the subjoined letter to the minister in the morning:

REVEREND, SIR:—As I am rested from the excitement caused by Saturday evening's sarcasm, I will just say that I came here in good faith to labor in the temperance cause, for, as the tract says the leading periodicals of the day, does not feel his soul fired with indignation and zeal to labor in putting down this giant evil, Intemperance. A Sabbath day has passed,—time lost,—and in justice to myself and the cause for which I am laboring, the post master, if he is an honorable man, will make some small remuneration—at least $5.00, for my certificate or diploma will show that I am commissioned to lecture for the best good of the whole, by a religious body sustained, and protected by the laws of the United States, the same as the Congregational or any other church. I am authorized to solemnize marriages and preach the gospel of "glad tidings which shall be unto all people."

Respectfully,

F. A. L.

In a few moments the man of God entered with a green back, thus ending my acquaintance with one of the blandest and yet most sarcastic men I ever knew. May angels and the loved spirits of his departed friends bless him; for he is not intentionally bad.

Early education has fortified many brilliant minds against the unfolding truths of to-day, but in coming ages these fortifications will pass away, and the soul will expand to beautiful symmetrical proportions, even to beautiful angel-hood.

☞ One of the members of the American Association for the advancement of science favors the abolition of months, and wants the days of the year numerically designated up to 365.

☞ The European Jews, at a late synod, confessed the primary importance of free scientific investigation, the supremacy of free individual opinion in religion, and a disbelief in the final restoration or the Israelitish power.

☞ The Chicago Tribune complains that a Lawrence woman, who is in the habit of thrashing her husband at intervals, concludes the ceremonies attending the flagellation by shutting herself in the parlor and singing, "Nearer, my God, to Thee."

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	Leave.	Arrive.
Cedar Rapids	*8:00 a. m.	*6:50 p. m.
Pacific Fast Line	*10.15 a. m.	*2:15 p. m.
Pacific Night Express	‡9.15 p. m.	‡7:00 a. m.
Dixon Passenger	4:00 p. m.	10:55 a. m.

Freeport Line.

	Leave.	Arrive.
Freeport Passenger	*9:00 a. m.	*2:30 a. m.
Freeport Passenger	*9:45 p. m.	[illegible]
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*10:15 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation	*6:10 p. m.	*7:00 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

	Leave.	Arrive.
Mail Passenger	10:00 a. m.	*7:15 p. m.
Night Passenger	*4:00 p. m.	*5:30 a. m.
Janesville Accommodation	*3:30 p. m.	*2:00 p. m.
Woodstock Accommodation	5:30 p. m.	*8:30 p. m.

Milwaukee Division—Depot corner of Canal and Kinzie streets.

	Leave.	Arrive.
Day Express	9:45 a. m.	10.45 a. m.
Rosehill, Calvary and Evanston	1:30 p. m.	4:00 p. m.
Afternoon Express	5:00 p. m.	8:00 p. m.
Kenosha Accommodation	4:15 p. m.	8.50 a. m.
Waukegan Accommodation	5:45 p. m.	8:25 a. m.
Waukegan do	*6.45 p. m.	*8:25 a. m.
Milwaukee Accommodation	11:00 p. m.	5:00 a. m.

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Chicago, Rock Island and Pacific Railroad.

	Leave.	Arrive.
Day Express and Mail	*9:45 a. m.	*6:00 p. m.
Peru Accommodation	*4:30 p. m.	*9:40 a. m.
Night Express	‡9:15 p. m.	†4:15 a. m.

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Michigan Southern Railroad.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

	Leave.	Arrive.
Accommodation	*7:40 a. m.	8:45 p. m.
Day Express	*11:30 a. m.	*4:00 p. m.
Evening Express	5:15 p. m.	*†9:00 a. m.
Night Express	*‡9:00 p. m.	*6:30 a. m.

Detroit Line.

	Leave.	Arrive.
Day Express via Adrian	*7:40 a. m.	8:15 p. m.
Night " " "	*‡9:00 p. m.	*†6:30 a. m.

F. E. MORSE, Gen'l Pass. Agt., 56 Clark st., Chicago.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

	Leave.	Arrive.
Mail	*4:30 a. m.	†9.00 p. m.
Day Express	*8:00 a. m.	6:00 a. m.
Fast Line	4.30 p. m.	*11:20 p. m.
Night Express	*‡ 9.40 p. m.	*8:20 p. m.
Valparaiso Accommodation	5:10 p. m.	9:40 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central—Depot, foot of Lake street.

	Leave.	Arrive.
Day Passenger	*8:40 a. m.	*6 40 p. m.
Night Passenger	†10:00 p. m.	*8:00 a. m.
Keokuk Day Passenger	*8:40 a. m.	*8:10 p. m.
Keokuk Night Passenger	*8:20 p. m.	*8:00 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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	Leave.	Arrive.
Day Express and Mail	*10:00 a. m.	*7:00 p. m.
Evening Express	*4:00 p. m.	7:25 p. m.
Aurora	*5:30 p. m.	*8:15 p. m.
Mendota Passenger	*7:45 p. m.	*9:30 p. m.
Night Express	‡11:30 p. m.	†6:45 a. m.
Hinsdale Accommodation	*12:00 a. m.	*2:00 p. m.

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Chicago and St. Louis—Depot, corner Madison and Canal sts.

	Leave.	Arrive.
Express and Mail	*10:00 a. m.	7:50 p. m.
Way Express	*4:40 p. m.	9:45 a. m.
Lightning Express	‡8.50 p. m.	*7:00 a. m.

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Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Central Railway Co's.)

	Leave.	Arrive.
Cincinnati Express	*7:15 a. m.	*7:20 p. m.
Columbus Express	*8:10 a. m.	2:00 p. m.
Cincinnati Night Express	‡8:10 p. m.	*9:10 p. m.
Columbus Night Express	‡8:15 p. m.	*2:05 p. m.
Lansing Accommodation	10:15 a. m.	8:05 a. m.
do do	4:45 p. m.	2:55 p. m.

N. E. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

Michigan Central Railroad—Union Depot, foot of Lake street.

	Leave.	Arrive.
Mail Train	*6:00 a. m.	*7:40 p. m.
Day Express	*8:00 a. m.	*8:00 p. m.
Evening Express	‡5:15 p. m.	†*9:00 a. m.
Night Express	†*9:00 p. m.	†6:30 a. m.
Kalamazoo Accommodation	3:55 p. m.	*11;00 a. m.

Cincinnati and Louisville Trains

	Leave.	Arrive.
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Evening Express	‡2:55 p. m.	†6:30 a. m.

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A woman who had the Fever and Ague all the spring and summer. Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach, from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about four and a half months since, and I have not missed curing in any instance where I have used them. I took the **Negative Powders** which you complimented me with for Deafness, and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

Milk-leg.
Rheumatism, Fits,
Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868.

DR. SPENCE—Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Powders have also helped my Deafness, and cured the Numbness in my legs. You can use my name. POWELL HALLOCK.

Fever and Ague,
Dysentery,
Coughs and Colds.

Stowe, Vt., Dec. 28, 1868.

PROF. SPENCE—Enclosed please find $2,00, for which send two boxes **Positive Powders.** We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to JOHN A. SANFORD.

Kidney Complaint.

J. P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicine relieved him. Bought six boxes of **Positive Powders,** took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troubled since.

The Magic control of the **Positive and Negative Powders** over disease of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but a sure success.

The **Positives** cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices;	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes, - - - -	5.00
	12 " - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37½ ST. MARK PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your Druggist hasn't the **Powders,** send your money at once to **PROF. SPENCE,** as above directed. For sale also at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street.

Vol No 18

Frontier Department.

BY.............................. E. V. WILSON.

WHO IS MISTAKEN? SOMEBODY IS WRONG.

We publish below a quotation from a letter written by Sister Brown from Colorado, in which we find a square contradiction of the report of the A. A. S., in regard to the payment of $150 to her for two month's missionary work on her way to California. Sister H. F. M. Brown says, "I have not recieved the $75 per month from the people, nor shall I accept it from the American Association."

Will the officers of the A. A. S., make this matter plain to the comprehension of the $5 members of the old year. It is no business of the one dollar Spiritualists of the Buffalo Convention.

Sister Brown on the 27th of July, 1869, from Boulder City, Colorado, wrote to Milton T. Peters Esq., as follows:

"I have spoken sixteen times in the Territory. I have not recieved the $75 per month from the people, nor shall I accept it from the American Association."

What do you think of this, dear reader? "The gentle Wilson," pardon us, don't like to have his old and tried friend and sister placed in a wrong light before the world. Will the paid dollar trustees inform us? We wait. We shall hear; we shall see!

Notice of Meetings.

E. V. Wilson's appointments for October are as follows, in the State of Michigan·

The 2nd, 3rd, 4th, 9th, 10th, 11th, 16th, 17th, 18th, 23rd, 24th, 25th, 30th and 31st, in Detroit.

The 5th, 6th, 7th and 8th, in Nunica, on the Detroit and Milwaukee R. R.

On the 12th, 13th, 14th and 15th at Lyons, Ionia county.

On the 19th, 20th, 21st and 22nd at Belmont, Grand Trunk R. R.

On the 26th, 27th, 28th and 29th at Saugatuck, west of Kalamazoo river.

During November, we shall be in the city of Council Bluffs, Iowa. Friends within one hundred miles of Council Bluffs, wanting lectures on week evenings, will apply at once. Address E. V. Wilson at Detroit, Michigan, during October, 1869. Home address, Lombard, Ill.

Mr. Wilson is agent for the JOURNAL, and will collect arrearages and recieve subscriptions therefor.

Still They Come! The Proof.

On Monday night, August 9th, 1869, we gave a seance in Lockport, Ill. We approached Joseph Depugh, who was an entire stranger to us, and taking his hand in ours, we held it for a moment, then let it drop. Walking from him, we gave him a minute and detailed reading of his character, and among other things told him, we gave him an account of a shipwreck he passed through on Lake Michigan. We then described his parents, all of which was identified.

You may ask how we get this information, we answer, your sister, who died VERY early in life, and if living to-day, would be forty-two years old, informs us of your history. Putting the usual question, "What do you know of this?" he answered:

"Your account is true in every respect but one. I never lost a sister, I have but one, and she is living to-day."

We replied, "Can you reach your mother?"

"Yes."

"Well, when you see her, ask her if she did not have a daughter, a still born child, who would be forty-two years old if living to-day. This will be a better test to you than if you had known of the fact yourself."

Mr. De Pugh replied, "I know of no such thing. I will enquire, however, for my mother resides close by me."

On Sunday, Sept. 5th, Messrs. Linn and Custice of Lockport, called on us at Joliet, asking us if we remembered the case.

"We answered, "Yes, but it was a failure."

Said Mr. Linn, "Shortly after you left Lockport, Mr. De Pugh called on me. Asking if I remembered the statement, I answered, "yes."

"Well," said he, "On reaching my house, I told my wife what had been told me about my sister. Mrs. D—— said she did not believe it was so, but would soon know. She then went to mother, and told her what had been told me at the Hall. With much surprise, mother answered:

"It is true. My first child was still born, and a girl, and if living, would be forty-two years old now." Said mother, "I never mentioned this thing to any one of my family, and it was only known to myself and one or two others who were present on the occasion of the birth of my child."

A square test, kind reader, about which there is no dodging. No reflex action of the mind; no mind reading, but a square affirmation from spirit life. The unknown sister, unnamed and unloved by brother and sister, who silently passed from the womb to a nameless grave, who had never known post-natal life, steps forth from the Summer-Land in sisterly love, and reads her brother's life with the accuracy of personal acquaintance; also testifying that immortality begins in ante-natal life,—yea, at the moment of conception. Oh, ye fashionable mothers who have sent tens of thousands of these unloved innocents into eternity, remember that their angels are in the Spirit-land, testifying to the inhumanity of their earthly mothers. Woman, oh woman! when will you be true to yourselves and your brother man, holding complete control of your souls and bodies, never allowing the man of your choice to approach you for sexual purposes either inside or outside of the marriage contract, save for the purposes of reproduction; and then only when in your inmost nature, you desire maternity.

And, my brother man, our skirts are not clear, for we, too, have connived at this unholy crime of fœticide. It is murder of the child, suicide of the mother and deteriorating to the race. Besides:

"Their angels are immortal witnesses against us in the Spirit Land."

He that hath eyes to read, let him read.

Communication Through Planchette—By a New Medium.

SUBJECT. Can the entire mind of an individual act independent of the physical organization?

I answer not in its temporal state. When the disarrangements of the body, with its human organism and the combative principles become dissolved and separated from the intellectual or spiritual nature of man, then is he wholly capable of independent action; then can he progress in spiritual knowledge with no imperfections, no impediments. But while the natural body retains its forms and attributes, this entire harmony and independence is not attained. Death is the agent which draws the dividing line and sets the captive free—frees the spiritual, infinite, god-like principle from all encumbrances of a disparatory nature, enabling the higher order of man's being to more fully develop, being freed from the unhealthy contaminating influence of physical disease. Thus is he changed, washed, made clean, clothed in spiritual raiment of spotless white.

Man has not yet entered into the full possession of his natural faculties; he does not yet comprehend his own strength and superior power; does not yet realize the vast amount of mental territory unexplored.

Many are the living springs undiscovered; many the gems moldering for want of using: many the natural productions to apply to the healing of the maladies of the human family, that the mind of science has not yet discovered. Still the natural inclination is to dive too deep into imaginary mysteries of some far-off theory, while the healing balm lays within the reach of all, and by mere neglect it "Wastes its sweets upon the desert air."

I will not attempt to describe the dependence existing one upon the other, between the mind and body while in its natural state. The mind is the motive power, but like the magnificent steamer that is propelled by steam, it is not complete to perform its mission with only the aid of the engine. There are various agents required, and together, if conducted by the hand of an experienced operator, they are enabled to act in harmony, but the moment the slightest disarrangement takes place in any of the machinery, at that moment there is an entire revolution, and immediate destruction would follow, was there not the mind of science, aided by cool calculating reason, to equalize and restore entire harmony, ere progress can be made. What is the exact amount of power attached to each of these agents in their different capacities is beyond my calculation, so entirely are they dependent one upon the other while fulfilling the object for which they were invented. When the most delicate parts of this structure are worn out from exposure to storm and time, much of the machinery may be reset and used to render another structure complete. Thus when the storms and revolutions between the mind and body or the physical and intellectual organization of man render this floating palace unfit to contain the iron clad mind, the master hand raises the hammer of death, and strikes the blow which shatters the perishable body, and transfers the immortal principle, the mind, to another receptacle already prepared, and awaiting but the life or infinite principle to render it complete and capable of active service.

In the second condition, we have no perishable material. Time with all its attending elements leaves not the slightest impress, so perfect and complete and in such entire harmony are all the component parts, that there is no longer need or dependence upon material agency, to keep the progressive principle in active operation.

In the first or natural condition, the physical nature has its wants, its demands, and must be supplied. The mind sympathizes with this condition; so also the mind calls for its nourishment and the physical sympathizes with the mental and when attending circumstances prohibit due attention to either of the demands, there becomes a morbid condition of the whole system, which weakens and diminishes the growth of mental progress, rendering it slow and unfruitful.

While this union exists between the mental and physical, I claim that there is no independent or perfectly healthy action. Though this structure of man may to the natural eye, appear perfect without the perceptible mark of disease, yet do we often find the fairest forms receptacles of incurable disease.

We are hopefully awaiting that second birth when we shall be free from these imperfections,—that state where disease and death are never known, where the demands of the mind shall be granted, where the thirst for truth that has never yet been satisfied, shall be fully quenched. As these demands are not gratified in our earthly pilgrimage, let us make diligent inquiry of ourselves and see that we gain all the light that earnest desire and mental labor can attain; let us not sleep away this present condition lest we may not be enabled to bear the flood of light that will open up to our view when the Angel of Death shall usher us into the presence of our Creator and His angels. Let us strive to fit ourselves by His divine light illuminating our minds to enter into a perfect state of progression, freed from all physical incumbrances, may we join our labors with the angel hosts in heaven, that are awaiting us, and while we stand beneath the banner that bears the words of life and progression evermore, we will hand the message down to bear you upward and onward to the mark of the high calling.

CARRIE.

LA PORTE, INDIANA.

Interesting Circles, Tests, Dr. Collins.

DEAR JOURNAL: Yours of last month is satisfactory and I will comply with your request and send you some word of our movements here. Outside of our regular Sunday meetings, we are holding circles every week for the purpose of investigation and development. Wednesday evening, Sept. 7th, at a meeting held at Bro. Eastman's, quite a number of the friends being present, also some who are seeking light on the subject of spirit-communion, Dr. Collins, entranced, gave some excellent advice to all, warning them against anger, commanding them to seek for peace rather than discord, to be doers rather than undoers, and not to be as changeble as the winds of Cape Hatteras, first blowing a pleasant, calm breeze, then changing and blowing a blast that would chill all the germs of nature had they the capacity for blowing the blasts of discord into the ranks of Spiritualists; which we know has too often been the case in every city, town and hamlet, wherever the subject has received any attention. There have been those who were, or are disposed to magnify mole-hills into mountains, and to see evil in all others but themselves.

After this, came many spirits, personating and manifesting in a most affecting manner, and so that each one was recognized by friends present. One lady's son who had passed away while in the army came, and the scene was of such a character that not a dry eye was in the room, to see the love manifested by the two for each other, telling plainly, as it did that we change not nor lose our love for our loved ones here, when we have crossed the river of death, or passed from death unto life.

We would say of the doctor, through whose mediumship the tests were given, that he is one of the oldest mediums in Northern Indiana, and that he is and has been used by the departed, in almost every variety of way, to prove the truth of spirit-communion, and that it is not all of life to live here; that this is but the rudimental school where we learn how to walk; that the future is an eternity of progress.

MRS. FRANCES A. TUTTLE.

La Porte, Ind., Sept. 11th, 1869.

A gentleman traveling in a railway carriage was amused by a constant fire of words between two ladies. One of them at last kindly inquired if their conversation did not make his head ache; when he answered with a good deal of ingeniousness, "No ma'am; I've been married 20 years.

NOTICE OF MEETINGS.

THE ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, B. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

TEMPERANCE HALL.—The first Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President,——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conducter; Mrs. Martha S. Jenkins Guardian.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y. The Spiritualists hold meet' Cumberland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M. and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 P. M. Speakes engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening, J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups. Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York.—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

Grand Rapids, Michigan, Children's Progressive Lyceum meets every Sunday in Empire Hall, at 12 o'clock. A. M. Swan, Conductor, Mrs. E. W. Barns, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimen̈ts and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. [illegible]

HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.
H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LAPORTE IND, Association of Spiritualists hold meetings every Sunday, at 10½ A. M., and 3 P. M., at "Concert Hall."—Dr. S. B. Collins, Pres't; F. A. Tuttle, Sec'y.

MASO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Address and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—[illegible] at 2¾ and 7 o'clock [illegible] Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sciltzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrne, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRE HAUTE IND.—The First Spiritual Society hol meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.

Childrens Progressive Lyceum meets at the same place at 2½ P. M. E. G. Granville, Conductor.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, O. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (New) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania avenue, between 6th and 7th streets. Speakers engaged: October, Mrs. Spettigue; Nov., Susie M. Johnson; Dec., N. Frank White; Jan., E. V. Wilson; Feb., Emma Hardinge (expected); Mar., not filled; April, Moses Hull; May, Alcinda W. Slade. Lectures at 11 A. M. and 7½ P. M. Children's Progressive Lyceum, Geo. B. Davis, conductor, at 12½ P. M. every Sunday. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at [illegible]

PROSPECTUS

OF THE

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THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

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